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ABSTRACT

The annual conference of the Pacific Islands Association of Libraries and Archives addressed various topics of interest to librarians, archivists, and educators in the Pacific Islands. The proceedings include welcoming remarks by 2 Yap state government officials and PIALA President Herbert Del Rosario; a keynote address by Dr. Marcia J. Bates--"Learning About Your Users' Information Needs: A Key to Effective Service"; and 10 papers: (1) "Preserving Yapese Traditional Knowledge" (Jesse Regalmar-Subolmar and John Tharngan with panelists Carmen Chigiy, Al Fanechigiy, Andrew Ruepong, and Anthony Tawerlimeng); (2) "Problems and Benefits of Running a Small Natural Science and Archives Institute" (Marjorie Cushing Falanruw); (3) "Local Micronesian Publications and Publications on Micronesia: Search, Find and Order" (Francis Hezel, Elsa Veloso, and Helen Danosos); (4) "Dances, Chants and Songs as Yapese Art Forms" (Petrus Tun); (5) "Cultural Development and Keeping Places: Issues for Archives and Libraries" (Elizabeth Ho); (6) "Regional Resource Sharing and Networking: A Union List of Serials for Pacific Islands" (Joanne Tarpley Crotts); (7) "The Relationship of the Education System to Libraries, Archives and Museums in Yap" (Callistus Legdesog); (8) "Let's Make Books! The Benefits of Student Publishing in Promoting Literacy" (Margo Vitarelli); (9) "PEACESAT Access to the Internet in the Micronesian Region" (Arlene Cohen); and (10) "Planning for a Library Profession: The Development of the University of the South Pacific Training Programme" (Jayshree Mamtora). A list of contributors is included. (SWC)

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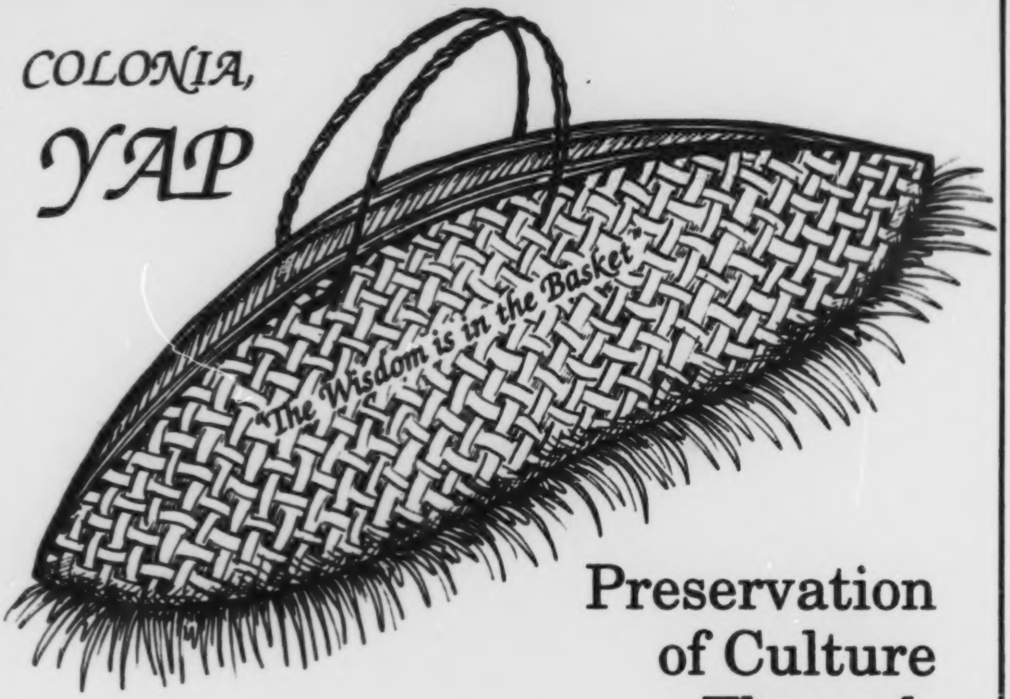
PIALA '95

COLONIA,
YAP


"The Wisdom is in the Basket"

Preservation of Culture Through Archives & Libraries

Papers from the
5th Pacific Islands Association of
Libraries and Archives Conference

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PIALA '95

Preservation of Culture Through Archives and Libraries

Papers from the
5th Pacific Islands Association of
Libraries and Archives Conference

Edited by
Arlene Cohen

November 6-10, 1995

Head Start Building Conference Room
Colonia, Yap
Federated States of Micronesia

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PIALA '95

Conference Themes

Wisdom is in the Basket

A Yapese saying explaining the use of betelnut before important discussions. Everyone present at a meeting will first take the betelnut from his basket and chew while thinking about the matter at hand. In this way, a great deal of thought (wisdom) goes into the topic to be discussed before the actual speaking begins. We feel that the basket represents archives and libraries, and the historical and cultural information contained therein represents the "wisdom."

Information is the Outrigger of Our Future

The Outrigger represents how historical and cultural information lets us know who we are and where we came from, thus stabilizing our present existence and insuring our forward progress.

Preface and Acknowledgements

The *PIALA '95 Proceedings* continue the publication of papers from the annual meetings of the Pacific Islands Association of Libraries and Archives (PIALA). The papers presented at the 5th annual conference have been gathered together in this publication for the benefit of librarians, archivists, educators and others interested in the Pacific islands.

PIALA was formed in 1991 and the *PIALA '91* meeting, held in Koror, Palau, was the first of what became an annual event. The *PIALA '92* meeting was held in Colonia, Pohnpei. The island of Saipan in the Commonwealth of the Northern Mariana Islands was the venue for *PIALA '93* and selected papers from that meeting marked the first publication of the proceedings. *PIALA '94*, held in Guam, drew the largest attendance of any PIALA annual meeting thus far.

PIALA '95 in Colonia, Yap will be remembered for the several important papers presented by local participants; the amazing variety of traditional dances, chants and stories shared by the Yapese people for the enjoyment of the conference attendees; and the beautiful handwoven purses containing conference materials created through the efforts of the local Yapese community. These purses were presented to each *PIALA '95* attendee coming to Yap from off-island.

The success of the *PIALA '95* meeting would not have been possible without the generous support and efforts of many individuals and organizations. Much of the credit for the outstanding conference was due in no small part to the energy, enthusiasm and contributions of the *Yap Conference Planning Committee.* A tremendous debt of gratitude is owed especially to Isabel Rungrad for her selfless dedication coordinating the local arrangements on Yap. Special thanks are also due to Gabriel Ramoliolug and Helen Salap who were always there to lend a helping hand.

The generous support of the Yap State Government, the Yap Legislature, the Yap Department of Education, the Yap State Archives, the Yap State Public Library, the Councils of Tamol and Pilung, Bugol Village, the Bank of Hawaii, Mobil Oil Micronesia, Inc., King Tex, the Yap Cooperative Association, the Yap Head Start Program and Yap CAP, the Yap Women's Association, the Ulithi Atoll Women's Group, the Palau Association, and Ting Hong Oceanic, Ltd. also contributed to the success of the conference. Thanks also to the many vendors who generously provided materials, although they could not join us. Also to Rita Warpeha of the Smithsonian Institution in Washington, D.C. for collecting and sending materials for distribution at the conference.

A special thanks to students from Yap Elementary School, Yap High School and St. Mary's School, and dancers from the village of Bugol and the Makiy Dance Group for sharing their dances and stories. The Yapese elders who generously shared old traditional Yapese chants also deserve a special thanks.

Thanks also to Palauan artist Margo Vitarelli. As Margo has done for every PIALA conference, she again created the beautiful artwork used as the design for our *PIALA '95* tee-shirts and reproduced as the front cover of this publication.

And lastly, a special thanks to Joanne Tarpley Crotts for being there when the *Program Chair* needed a shoulder; to Bruce Best and Mike Dabchur at the University of Guam PEACESAT station, and Lazarus Tauwl and Gary Smith at the Yap State Department of Education PEACESAT station for keeping up with the challenges of telecommunications to help us stay in touch; and the staff of the Robert F. Kennedy Memorial Library at the University of Guam, especially Laling Asprec, Carmen Crisostomo and Julie Castro for providing much needed administrative support.

Arlene Cohen, Editor
Mangilao, Guam

July, 1996

Welcoming Remarks

Honorable Vincent Figir, Yap State Governor
Yap State Government
Colonia, Yap

Good evening to every one of you. I think the best order of protocol for the night is to welcome you, all of you, President Rosario and all the members of PIALA. Welcome all of you to Yap.

I would want to pay my respects to Speaker Robert Ruecho, Chairman of the Council of Tamol Ignathio Gapthey and members of the Council of Pilung. I extend my apologies for standing in front of you tonight and will make only a few very short remarks.

The purpose of my coming here tonight is to officially welcome all to you to Yap and wish to all of you a successful gathering here in Yap. I also would want to encourage each and every one of you as you travel around Yap to take the time and observe some of the things that are around Yap. I think that in itself would educate you a whole lot more than actually sitting here in town and looking at what you have all seen in other places.

If there is anything that any one of you on an individual basis or as a group would need help in, kindly ask one of your Yapese participants. They will relay that to us and we will try to help you in however way we can to make your stay in Yap more enjoyable and hopefully more educational.

I think the task before your group is a very important one. The only drawback is that we have started -- in my opinion -- a little bit late. We should have embarked on this mission a whole lot earlier. Tomorrow and onward, there will be some people who will be talking to you about a lot of things that are traditional to Yapese. I'm not going to try to belittle their knowledge or what they are attempting to get across; however, as time has passed, a lot of things from our past have been lost. Had we started earlier, I think a lot of these could have at least been kept on record.

I truly believe that the future of any community or of any country has a very deep root in what they were before. There are a lot of values that we have lost and I think they are very important values -- respect and courtesy to your fellow human beings. I think these are very treasured values that I think in the changing world, especially in this area, will change toward what we call modernization, a term that has been used so occasionally.

I think we have been wasting and losing a lot of those values. I believe that if we do have them, that they would keep us in a better path toward economic self-sufficiency. I know that economic self-sufficiency is something that everyone is striving for and we should pursue that. It is so essential to our daily lives; however, that human element ought to be kept and be treasured. I know that you people here would at least put some kind of restoration to that. We may have lost it in practice, but at least, we can have it on record as a point of reference should we go astray in the future.

With that, I would want again to welcome you to Yap and on behalf of the people of Yap, kindly enjoy your stay here on Yap.

Speaker Robert Ruecho, Yap State Legislature
Yap State Government
Colonia, Yap

Good evening to all of you and especially our guests the PIALA conferees. My respects to Governor Vincent Figir, the Chairman of the Council of Tamol and members of that council who are with us this evening and Lieutenant Governor Kuor. I see some of my colleagues who are in the audience, former Governor Petrus Tun, cabinet members, ladies and gentleman, good evening.

I am deeply honored to have been invited to say a few words during the opening of your conference here in the State of Yap. At the onset, I would like to join Governor Figir in welcoming all of you to our state.

As you can readily see, we do not have all the amenities that you all have back home; however, you are welcome to whatever we have and we hope your conference here will not only be fruitful and production, but also enjoyable.

I do not have much to say and I am sure you all have a busy schedule ahead of you during the conference. I wish to note that the theme of your conference, *Preservation of Culture Through Archives and Libraries* is one that has been given much lip service, but little action. The most positive form of preserving culture is day to day practice and living a culture. Another positive step is evident in your efforts to preserve in recorded format -- either in print, on film or in other media. Recording of cultural aspects as a means to preserve culture is essential to insure that future generations have an idea of what their culture was in a certain period of time; in effect a culture's evolutionary history.

I note that during your conference, you will experience some of our own efforts to keep our culture alive. You will be visiting one of several of our villages that have worked hard in this respect. The traditional dances you will see performed -- the very setting you will be visiting -- are some of the ways that we are attempting to keep the Yapese culture alive today. Through these efforts also, we hope to preserve our culture for future generations.

We are, therefore, very appreciative about your association's efforts to assist in preserving culture through archives and libraries. In this way, preservation of culture is not confined to the villages, but is made accessible to the public. For this, our State wants to thank you and to wish you every success.

As I said earlier in my remarks, I do not have much to say and I do not want to take up too much of your valuable time. However, if there is anything my office can do to help in any way possible to make your conference more productive or to make your visit more enjoyable, please let us know. Again, I wish you a fruitful and productive conference here in our State and a pleasant stay with us in Yap.

PIALA President Herbert Del Rosario
Commonwealth of the Northern Marianas Archives
Northern Marianas College
Saipan, CNMI

Former Governor Tun, Governor Figir, traditional leaders of the Yap councils, other leaders of the Executive branch of the government of Yap State, legislative leaders of your government, conferees, visitors, guests, ladies and gentlemen, I come to Yap for two reasons. The first one is to visit the home of the Chamorros who went back to Tinian in 1948. I was very excited to see that my family and our people were here once and now they're are all in Tinian. Some of them have migrated to the Northern Islands and some of them are in Saipan. In fact, my wife's family was here in Yap before, so when I was coming over here, I said, "Let's go and visit our former home that is Yap."

I also came here for the reason that it is very nice to be in Yap. It is very important that PIALA goes around Micronesia to see for itself what the needs of each and every government are in the area of libraries -- the backbone of every institution in education. In order for us to address those issues, it is very important for PIALA to go around Micronesia, Guam and the CNMI so that we can see those concerns that our people have submitted in their regional reports.

PIALA started in 1990 in Guam when people within the Northern Marianas, Guam and other parts of Micronesia decided to form the organization. They met in Guam in 1990 and again, in early 1991, the group went back to Guam to put together the *PIALA By-laws* that made sure that every government in Micronesia, Guam and the CNMI was covered.

Later on in 1991, the first conference of PIALA was held in Palau, our neighboring island. In 1992, the Pohnpei State government hosted the PIALA conference. In 1993, our people back in Saipan hosted the conference and Guam was able to host last year's conference. Every year, we come up with different issues to address to make sure that the concerns of the libraries and archives in Micronesia especially are addressed.

This year, when we were informed that the Yap Governor and the Task Force was organized to accept the invitation and the decision of PIALA, I almost can not believe that we are in Yap tonight. We cannot underestimate people. A lot of people are saying that we must have a conference in places that are modern so we can see modern things -- but no way. In Micronesia, we operate the way we operate.

I'm very excited to see that the conferees have a lot of concerns. As I was listening to these concerns today, I found out that there are more problems than accomplishments. This is nothing new in our area. Our biggest problem is financial and professional assistance. I can promise you that if we work hand in hand united and can take care of at least one or two concerns every year, these problems will be addressed. I also ask that we take into consideration all the concerns that were listed today. I hope that each and every institution and each government will make their reports in writing so that PIALA can take them and address them in future conferences.

I don't want to prolong my remarks because I know that some of you are looking very hungry. On behalf of the Chamorros that were here before, I thank you very much for welcoming back our people. The Chamorros will remember you. Again, I want to thank you for this wonderful reception you have put together in our honor.

Learning About Your Users' Information Needs: A Key to Effective Service

Marcia J. Bates
Graduate School of Education and Information Studies
University of California, Los Angeles, California

Introduction

Thank you for inviting me here. I have learned a great deal about a different part of the world, and expect to learn more. Everyone has been very kind to me, and I will long remember the people I have met here.

I have been asked to talk to you about library user information needs and what has been called, in academic language, "information seeking behavior." The overall point I want to make tonight is that by finding out more about our users and their information needs, we can then offer better service. I would first like to give you a little of the history of research on information seeking, so you can see how the thinking developed over the years.

When I use the word "information" here, it is meant in a very broad sense. I do not just mean "information" in the sense of computer data, or a statistic like the population of Yap. At the very broadest level, we can think of information as all the data -- sounds, sights, touch, etc., that come to us. That includes all we learn and take in as we go through life. With respect to the use of libraries, when people borrow a novel or a textbook, a video or a record, or ask a question of the librarian, they are all seeking and using information in the sense I mean.

Researchers started seriously studying information use in the 1930's, when there were several studies made of users of public libraries. Interest in studying users really took off in the 1960's and 70's, and up to now, the study of users and information seeking is a major focus of research in the field of library and information science.

In the 1960's, one could divide the studies that had been done into two categories: those studies conducted inside libraries on library users, on the one hand; and studies of people's information seeking in general, ignoring libraries, on the other. The first kind of study was generally done by librarians, and the second kind by communications researchers and sociologists. The library studies told us about what people did in libraries; while questions about how news travelled through a community, or who watched TV for which kinds of information were looked at by the communications researchers.

But for our purposes, neither of these approaches was complete. The in-library studies told us what people did after they got to the library, but they did not tell us when and why people came -- and above all, these studies told us nothing about why non-users did not come.

On the other hand, the communications research studies gave us information about general information seeking in the population, but nothing about how use of libraries fit into that general pattern of information seeking. So the next stage of the research, beginning in the mid to late 1970's was to study general information seeking, including use of libraries.

This was useful, but eventually researchers realized that even this was incomplete. You could gather all the statistics you wanted about what percentage of the population did this or that to get information, but it still wouldn't give you a feel for where users were coming from, what motivated them or prevented them from making effective use of resources available. So more recently, the emphasis has been on studying the full environment out of which the user comes to the library.

I'd like to say more about this new approach tonight, so that in studying your users you won't have to go through all these learning stages that the United States research community went through. You can "leapfrog," or jump right over all the intervening stages and go directly to the latest techniques.

Let me give you some examples of what I mean by talking about children using a school library. We can learn a lot about kids' library use by counting how many come through the door, and how many books they check out. We can also learn about their preferences by looking at circulation records. How much fiction and non-fiction do they like? Among non-fiction books, which subjects do they take out the most? Such counts can be very useful in giving us the information to help decide on materials purchases for the library.

But to give full service to our student clientele, we also need to know more about the students. What about the ones who don't come to the library at all? Why don't they come? How can we encourage greater use of the library by the students who do come? Here is where it is helpful to see how library use fits in to their school experience more generally, and into their lives. This is where talking to the children, to their teachers, and to their families can be very useful.

One of the things we've learned about schoolchildren is that they respond strongly to the expectations of their teachers. If the teacher builds library use into the lesson plans and talks about using the library in a positive way, the children will use the library a lot; if not, they won't.

As librarians we think of relating to our clientele by directly helping and encouraging them.

That's fine, but what this research shows is that you may have an even bigger and more successful impact on them by getting to their teachers. Many teachers don't think about designing lessons that get the children to use the library in a systematic way. Or, when they do, they don't understand how to design a project properly for effective library use. For instance, teachers may assign the same project topic to all their students without telling the librarian in advance. As a result, the first child who comes in takes out all the books on the subject and there is nothing left for the other children.

By working with teachers, and developing good projects with them for library use, you may be able to draw all the kids in the class -- 30 children -- into the library at once, instead of only attracting one or two.

It turns out that adults respond in the same way. Studies have found that in companies where there are special scientific or industrial libraries, if the upper bosses think libraries are important and encourage their staff to do research to back up their work, then the engineers and scientists will use the library a lot more than in those places where the library is seen as a frill or a waste of time.

In other words, the people who hold the power influence the use of libraries. Where children are concerned, it's the teachers, not the librarian, who gives the grades, so it's usually the teacher, and not the librarian who will have the most influence on library use. So the solution is: *Get to the teachers.*

I've used this research on who influences children's library use as an example of why it is useful to find out what pressures, expectations, or motivations lead people to use libraries.

When you are thinking about adult users of public, school, or academic libraries, there are many influences that may affect their behavior. How important is learning in someone's culture? Are men and women encouraged equally to learn? How hard must they work? Do they have time to use libraries? Were they read to when children, or were they taken to the library as a child? The research shows, incidentally, that the best way to create future adult library users is to read to children and take them to the library as children. Storytelling hours, with the librarian holding up and reading a book for a group of children is thus an excellent way to create a warm emotional response in the children. They will think of the library as a place where they heard wonderful stories, and will return as an adult to take out books for entertainment and learning.

For the remainder of my talk tonight, I am going to review some of what research has shown us about children and teenagers as users of libraries, as I know that most of you are working with these groups a lot, or exclusively, in your libraries. I will finish by saying something about how you can go about systematically gathering information about your users.

Children as Users

A woman by the name of Virginia Walter on our faculty at the University of California at Los Angeles has been engaged in a systematic program of studying children's information needs -- all the way down to the age of two! Now it may sound funny to talk about a two-year-old child's information needs. But, in fact, they have enormous needs for information. After all, all the time a child is growing up, he or she is learning, learning, learning -- both formally and informally.

Children have a lot of fears and anxieties. There are often things going on around them that they do not understand yet. Often, they cannot articulate or express what is puzzling or worrying them. They may not even know a name yet for a feeling they are having. Indeed, they do not realize that if they knew some key bit of knowledge, a situation in their life would be a lot more understandable and less scary -- like, say, mother going to have a new baby.

Children have a lot of inaccurate information as well. In my own life, I remember when I was about six years old, one of my friends told me that the brown, bruised part of the flesh of a banana was where honey came from. I had heard of honey, but never eaten it, so I did not know that her idea was wrong. I expect you can all remember times when you believed things that later proved wrong or misleading.

In general, the younger a child is, the more the adults around that child decide what information gets to that child. It may or may not match well with what the child needs or is puzzled or scared about. The library can be an additional outlet for the child to explore and develop in a lot of ways, and get questions answered that they did not even know they had.

Walter recently did a study of the information needs of ten-year-old children (Walter, 1994). She talked with people who work with children in all sorts of contexts -- teachers, counselors, librarians, and in both well-to-do and impoverished areas.

She found that children's information needs could be grouped in a hierarchy from the most basic, relating to survival, all the way up to those relating to the need to develop and "actualize" their full talents and aspirations.

At the most basic, physical-survival level, children need to learn about personal hygiene, nutrition, and general health issues. They need to understand about AIDS preventions; drug, tobacco, and alcohol abuse; child abuse; and sex education. They need to know traffic rules, how to avoid crime, and emergency procedures.

At the next level up, children have information needs relating to love, belonging, and self-esteem. Specifically, they need to develop emotional awareness, social system knowledge, interpersonal skills, and awareness of other cultures and peoples.

Finally, at the self-actualization level, children require information relating to their formal education or curriculum needs, leisure activities, and ethics and values (Walter, 1994, p. 120). A growing number of children's books, both fiction and non-fiction, provide information in these areas that can be very helpful to children.

Next, I would like to turn to another category of student that can be quite common among users of school and public libraries: the slow reader. Students may have a reading disability such as dyslexia, which is a neurological disorder in the brain that makes reading difficult, or may simply have come to learn reading later in life than usual. If the language of school is different from the language of home, a situation quite common here in Micronesia, then learning to read while learning a new language can be difficult.

Irene Sever has written very lucidly (Sever, 1987) about how slow readers experience libraries, and how librarians can help such users. First, she points out that slow readers rarely ever think reading is fun. The effort is so laborious for them that they often think that what they learn from the text is not worth the effort. Thus, it is particularly desirable to find reading materials where the content is of interest to the child, whatever age he or she is. This can be difficult to do for older children, as books with large type and simple words for the beginner are often targeted to the interests of younger children.

Further, reading is frustratingly slow for such users. A way to give slow readers a feeling of accomplishment is to give them books with few words, so that when they have gone through the 50 or 100 words of text, they can take pride in having read "a whole book."

For such children, reading is connected in their minds with failure. They work so hard and do less well than other students; soon they have a problem of low self-esteem. The older a child, the larger the gap between the child and others in class is likely to be -- and the more embarrassment. Such children sometimes spend a great deal of energy concealing the true extent of their reading difficulties (Sever, 1987, p. 249).

Even selecting a book to read can be very difficult for such children. Because they have not read much, they will be unfamiliar with books in the collection. Deciphering the text on the cover of the book, or on the spine, is a major, time-consuming project in itself. As Sever notes: the need to conceal the disability also makes asking for advice and recommendations from peers and adults ineffective. Familiarity through TV and illustrations remain the only sources of information available for choosing a book and this narrows the choice considerably. Thus the slow reader who needs help most in access to books is hindered by the very organization of material designed to serve him or her (Sever, 1987, p. 252).

Other aspects of library organization that can be difficult for such children are shelving by author or by age or grade level. In the case of age/grade grouping of materials, the slow reader confronts a terrible choice: go to his/her age section where the books are all too difficult to read, or undergo the embarrassment of going to the younger children's section to find simpler books. Reading the variety of author's names can be extra difficult for such children too.

Sever recommends that there be special displays of books suitable for such children, "including stories in easy print and non-fiction with interesting text" (Sever, 1987, p. 255) to enable the child to avoid the above difficulties. Both school and public librarians should be aware of, and helpful, to such children. Public library use and some school library use is voluntary, and "therefore exerts less pressure on the child already operating under a staggering amount of pressures from parents, educators and peers" (Sever, 1987, p. 254).

High School and College Students

Now I would like to turn to discussing high school and college students. All through junior high school, high school, and college, teenagers are preoccupied with going through difficult stages of maturation into adulthood. They are looking to find an identity, learning about sex and all the consequences of their bursting hormones, learning about the opposite sex, looking for a mate, and trying to figure out what career they are going into!

And we librarians and their teachers want these students to think about things like history and mathematics? Sometimes, I think it is a miracle that they learn anything at all from books at this time of life!

If you can help the students hook in their library use to these personal processes they are going through, you may have a real impact. Helping them research career information, or family information, may help establish library use patterns for the rest of their adult lives.

Much more could be said about service to students, but I will limit the discussion here to the research of just one person, Carol Kuhlthau. Dr. Kuhlthau has degrees in both education and library and information science, and has spent the last ten years or so working on a series of studies to understand the information seeking of high school and college students when they are gathering information for a paper or project (Kuhlthau, 1993).

What her research has demonstrated is that the actual process of information seeking for such projects is very different from our assumptions. Developing a truer picture of the process in our minds will enable us to work with students better.

The usual ideas about writing papers -- often as set forth in how-to manuals -- go something like this: Pick a topic, go to the library and look up information on it, write the information on index cards for easy sorting, and go home and write the paper. What Kuhlthau found instead is that the process of formulating the topic goes on almost through the whole process of writing the paper. Shaping the paper into final form, and concluding that one has all the information needed, comes late in the process.

Prior to that time, the student may begin with only a very vague idea, which gradually takes shape with each foray into information sources. Suppose the student starts out with the desire to write a paper on World War II in the Philippines. Even if the student stays with this general topic throughout the search -- which may well not happen -- the final paper will not contain everything that could possibly be said on the topic. Instead, the paper will be written on some aspects of the topic, or from a particular point of view. For instance, the student may end up writing about General MacArthur's leadership, or the hardships of the populace during the war, or the major military campaigns, and so on.

Reaching a place where one has developed this sort of focus takes a long time, and may involve many uses of library resources. "Picking a topic" sounds like plucking a fruit off of a tree -- a one-time act. Kuhlthau showed that it is a longer and more complicated process. Students sometimes feel impatient, or feel that they are wasting time if they cannot come up with the perfect, final topic right away. You can help them realize that shaping the topic and figuring out which information to research are inherently lengthy processes bound in with the writing of the whole paper. The students are not lazy or inefficient if the paper takes a while to take shape.

Gathering Information about Current and Potential Library Users

To do formal research on information seeking that can be published in a professional journal takes training. One of the most common mistakes is to write up a questionnaire and hand it out to users, without having had training in research methods. Questionnaires look easy to prepare, but they are not. Instead, it is all too easy to prepare one with hidden biases in the wording of the questions, or confusing wording or arrangement on the page, so the respondent is answering something different from what is intended.

But I do not think you need to be anywhere near this elaborate to get good information on user needs that will help you work more effectively with your users. Instead, I suggest that you keep in mind the idea of users having information needs -- including ones that the users would not realize they could satisfy in the library -- and then make a point of talking to users. Where children are concerned, you need to talk also with the adults who work with them, such as teachers and parents.

It is generally not a good idea, however, to say to them, "What are your information needs?" People are usually not very self-aware about their information needs. They think instead about solving a problem. Often, solving that problem involves getting some information at one or more stages, but people do not tend to separate out information gathering from the other things they do to solve problems.

So instead, I would suggest that you talk to them about what their interests are, what their kids are learning about, what problems they are trying to solve, what they are worried about. Then ask yourself, "What could the library offer that would help them?"

You who are school and public librarians can talk to teachers about what the children are studying in their classes. Then review your collection to see what you have that is relevant to the subjects of interest. Note which areas need more materials so you can buy in those areas when you next have money for purchasing books. Observe which sorts of books the children like the best when given free range in the library.

Using these techniques you can be engaged in a continual process of assessing your users' information needs and building a collection and services specifically designed to meet those needs.

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Preserving Yapese Traditional Knowledge

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Introduction

This session began with an introductory paper presented by Jesse Raglmar-Subolmar followed by a panel discussion led by John Tharngan.

Our Yesterdays Determine our Tomorrows

This brief paper was made possible by PIALA holding their meeting in Yap and asking me to speak on the important issue of customs, culture and development. The title of this paper, *Our Yesterdays Determine our Tomorrows* says it all. It points to the matter that is at the heart of the issue of development today. There is no escaping from it. The statement that history repeats itself or that history holds great lessons for us, teaching a great deal about what it is we will do for the future, is a statement of fact.

It has been said and I think it has a lot of truth that "we need to know where we come from in order for us to know where we are going." This is what I think our history, our culture, our customs and traditions teach us. They make us a stronger people, a more committed people and a more respectable people. Our societal values have worked for many generations of our people for thousands of years. These values of self-respect and a sense of community, pride, cooperation and commitment, to name a few, come from our culture, our traditions and our history.

Our culture, customs, traditions and history make us not only a strong people ready to face the challenges of tomorrow; they also make us a unique and different people. They make us complete, attractive and an enlightened people.

Our cultural heritage provides for us enlightenment and uplifting that in our entire experience can never be provided by anything else we have. Our culture, our heritage must be viewed in terms of its crucial role in our future sustainability as a people. This has made our cultural heritage indispensable and it must be enhanced and preserved. *How* is the key question? To answer this question properly, we must examine our present situation in terms of what we know of our past and our history. From that, we can devise an appropriate system or program. We obviously cannot preserve that past just for the sake of doing so. We certainly cannot try to re-live that past or make the past to be the present. That can no longer be the way to do justice to the past and its important contribution to our future.

What will do for us today is working on our value system. We need to re-education our people and to instill once again our value system in our children. This is what an appropriate cultural program should try to accomplish for us. If the implementation of such a program is to be successful, the entire society must be involved in it. It cannot be limited to just the schools to carry out. The best school that we know of in terms of perpetuating our societal values is the family, the village, the municipality and the island.

The importance of cultural heritage takes on a critical role when it is applied to a functional or sectoral developmental area such as tourism. Culture, customs and traditions are key assets for a successful tourism industry. These attract people interested in authentic, different and unique cultures. The sustainability of this asset lies in the people and their genuine appreciation of themselves and their cultural heritage.

If it is true that the utility of something is directly related to its importance and thus preservation, than culture in today's terms and today's requirements for development is indispensable for what we need to develop Yap.

These are the general statements I can make. I hope my comments will stimulate discussions and perhaps more questions on the issue of culture and its critical role in our collective future during this important meeting.

Thank you very much for the opportunity and the honor to appear before you not as one who knows the solution but as one who appreciates culture and what it has done for me and my own world view.

Panel Discussion

John Tharngan introduced the panelists: Carmen Chigiy, Director of the Yap Youth Substance Abuse Program; Al Fanechigiy, Special Assistant to the Director of Education; Chief Andrew Ruepong, member of the Councils of Chiefs and a Yapese Court Judge; and Anthony Tawerlimeng, former Lieutenant Governor of Yap State and an expert in traditional customs of the outer islands of Yap.

The panel discussion began by listing the areas that Yapese knowledge is passed on, either orally or learning by the practice of skills. These areas of knowledge and skills are:

A. House building
B. Canoe building
C. Various kinds of fishing
D. Gardening and farming
E. Herbal medicine
F. Navigation
G. Martial Arts
H. Warfare
I. Sorcery
J. Dancing

The panel agreed that much of our knowledge and skills are being lost, such as the skill of navigation and canoe building. Some few are still using traditional navigation techniques to sail, but not much. A notable example are the trips by Mao Piailug between Hawaii and the islands of Pohnpei.

House building is not being lost as fast, but many people now build their houses with nails and lumber instead of posts and fiber in the traditional style.

There are many types of traditional fishing that can be done. Traditional net fishing by the community or fly fishing are but a few types, but today there is just not as much fishing done.

People are now using fertilizers for gardening and farming instead of natural methods.

In the neighboring islands, martial arts are still practiced, although in the past, it was also practiced on the main islands. Intertribal warfare skills are no longer in existence.

The panel then listed the following Yapese tools and implements:

A. Gaw (money)
B. Stone money
C. Shell money
D. Giy (clam shell)
E. Yataw and Bachal (bracelets)
F. Earrings
G. Pots (cooking)
H. Hooks and lures
I. Baywo' (spade)
J. Marup (coconut shell)
K. Rawey (comb)
L. Spears
M. Baskets
N. Mats
O. Lava lava (shirts)
P. Hats
Q. Grass skirts
R. Thatch
S. Coconut prong
T. Ropes
U. Fish weirs
W. Canoes and rafts
X. Turtle shells

Many of the tools and implements listed were displayed and discussed.

Gaw is an important form of money and is the highest of all traditional money. It is made of shells and a whale tooth. Gaw can be exchanged between allies in two villages to promote relationships. It is also given at important ceremonies and can be used to repay if a violation has been made. The State and municipal court will take gaw into consideration when making determinations.

Stone money is another medium of exchange with its' own value and way of using. Made from limestone, it comes from Palau. The value of the money is determined by sacrifices and length of time it took to bring the money to Yap. The value is increased if it was brought to Yap under orders of a Chief. The degree of smoothness also determines the value. The biggest piece of stone money is 30 feet in diameter and is in the northern island of Rumung. The value of stone money is determined by chiefs and when used, chiefs publicly announce the transactions.

The panel felt that things are changing much too fast. Recently, the Yap State Government stepped in and all agencies including the Executive Branch, Councils, Courts and municipal jurisdictions have taken steps to revive customs and traditions. *Yap Day*, an yearly event usually held in March, was created by the government to relive and repeat the traditions of Yap. The Yap Historical Preservation Office is responsible for reviving traditions and teaching cultural programs. One of their aims is to teach youngsters traditions. What is taught in these programs depends on the person who is the teacher.

Although there are some things going on, there is still much to be done. For instance, there is no longer a museum on Yap.

John Tharngan, the panel moderator, then went on to describe the difference between customs, traditions and culture. A custom is an individual way of doing something. A tradition is more remote and deals with what has transpired over time. Culture is much broader and describes the way of life of a people.

The moderator closed the discussion by saying that unless the various agencies and groups have their efforts coordinated in a meaningful way, the real customs and traditions will be lost in the next 15-20 years. The core of it all are the values of society and this is the basis of culture.

Problems and Benefits of Running a Small Natural Science and Archives Institute

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Islands are important both to islanders and the rest of the world because they are small condensed ecological systems at a human scale where we can hope to begin learning how natural systems work. This knowledge can then be applied to larger ecosystems and eventually the whole Earth.

Every island needs its own resident Institute of Natural Science devoted to understanding the natural system of that island. Yap's Institute of Natural Science addresses gaps in the understanding of interactions of people and their island ecosystem, and gaps between outside scientists and the people of Yap. In the past when Yapese gained their livelihood directly from the natural resources of Yap island, they were intimately aware of the environment resulting from their day to day interactions with it. Island culture was adapted to living within the limits of an island ecosystem, and there was an emphasis on resource apportionment and sharing.

Today, outside aid has freed people from the limitations of an island environment and lifestyles referenced to world resources are emerging. Ironically, it seems that as islanders lose contact with their own natural resources, there has simultaneously been increasing interest by outside scientists in studies of island ecosystems. This trend would really be no problem -- people are often more interested in what's going on the other side of the fence (or ocean) -- however, there is a growing need to protect and manage island ecosystems more effectively. The stepdown in aid funds under the Compacts of Free Association will require people to rely more heavily on island resources. If Yap and other islands are to have a healthy future, it is imperative that their natural resources are managed on a sustainable basis. The challenge before Yap today is not how to make it into the 20th century, but how to survive into the 21st century when the most important thing will be how people manage their own natural resources. The Yap Institute of Natural Science was chartered some 20 years ago to this end, as stated in its 1975 *Charter:*

> "The Yap Institute of Natural Science is a small, local, nonprofit organization engaged in the collection of ethnobiological knowledge and research in natural

> history, adaptive technology, and ecodevelopment. The Institute is involved in the practical application of its work, whenever possible.
>
> We are dedicated to the ideal of maintaining indigenous integrity through wise sustainable use of local resources, and the search for a valid ethno-ecological lifestyle in the Yap Islands ecosystem.
>
> We hope to fill gaps between pure science and the wealth of knowledge and experience of the people of Yap islands. We also work to address practical needs that can benefit from scientific knowledge. All too often scientific accomplishment in this area has left with its author. We have the advantage of being permanently on Yap and are therefore able to maintain a continuity of knowledge and application."

Throughout it's twenty-one year history, the Yap Institute of Natural Science has investigated how Yap's natural system works, how Yapese use and manage natural resources, and how resources might be used and managed in a sustainable "neotraditional" system. We termed this system *The Pacific Alternative*. Through ups and downs and with bits of support and even no support, we have worked away at details of this framework. Our projects have ranged from adaptive technologies such as solar appliances to taxonomic and ethnoecological studies, many of which are published. Our least professional but most appreciated "report to the people" has been the *Yap Almanac Calendar*, now in its seventeenth year.[1] The almanac provides information to help people live with the island ecosystem: tide tables, moon phases, sunrise and sunset, seasonal specialties and a wide variety of subjects related to life on Yap. While the almanac helps us to learn and share things about Yap, each year's edition amounts to a happening, and we are left wondering if it will happen again the next year.

The Yap Institute of Natural Science is something of an ideal in search of viability. To further knowledge, you must collect knowledge. To this end, we have done interviews, made participatory observations and amassed literature, data bases and collections. However, our physical resources are vulnerable and one big typhoon or undetected termite infestation could wipe out our collection.

The problems of running a small locally dedicated institute are many. Some problems are conceptual in nature. We span a broad spectrum of world views and not everyone understands what we are trying to do. On the local scene, this was evident in the conclusion of one Yap high school student who noted our interest in plants and decided that we must be looking for an improved type of marijuana! (Our dismay at the lack of understanding of our work was softened by the thought, at least, that he believed whatever we were doing was important!) Our concern about the clearing of trees and burning of forests lead to a saying, "Don't clean, Margie might get mad." Such interpretations are largely made in fun, but we do often wish we had the support to build the knowledge base and more fully explain the nature of our concerns.

Although islands need a locally dedicated institute, they lack the means to support such a function and dwindling budgets limit prospects for support. In addition, a little local institute cannot compete with large subsidized outside organizations that appear to provide their services "free." Though "free" to the island, such assistance can be an inefficient use of support resources. We recall a visit of six administrators that left us full of fine ideals. As the plane carrying the visitors roared away however, we realized that the cost of their trip exceeded our annual budget, and that what we needed at that moment were not more ideals, but a new fan belt!

We treasure the opportunity to work with especially knowledgeable and wise scientists, and grow because of such associations. On the other hand, our motivation is shaken when outsiders are contracted to do work that could be done locally. This is especially difficult when projects are described as "helping to develop local interest in science," although what we suffered from was not a lack of interest -- but paying jobs!

When levels of support fall short of that necessary to implement at least some of an institute's ideals, the institute either fails, or it becomes a rinkydink operation. The definition of "rinkydink" provided by *The Whole Earth Catalog* (another rinkydink operation) is:

> "... any small enterprise or operation whose continued functioning astonishes the rudest cynic." (Brand, page number not discernible by author and unavailable to editor).

The Yap Institute of Natural Science is a rinkydink operation. We dream of a time when some sort of symbiotic relationship might develop between knowledgeable and wise outside scientists, support agencies and little local institutes that would allow ideals such as ours to become viable.

Note

1. Copies of *The Yap Almanac Calendar* are available from the Yap Institute of Natural Science. Current and back issues may be ordered by mail at $5.00 each, including postage and handling. Order copies from The Yap Institute of Natural Science, P.O. Box 215, Yap, Federated States of Micronesia 96943.

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Local Micronesian Publications and Publications on Micronesia: Search, Find and Order

Fr. Francis Hezel, Elsa Veloso and Helen Danosos
Micronesian Seminar Collection
Micronesian Seminar
Kolonia, Pohnpei

Introduction

How do we find out what has been published on Micronesia? When we manage to identify the literature, how do we go about ordering it? Published books aren't too difficult to track down because of book sellers' catalogues, flyers from the major publishing houses, and other advertisements. The trick is tracing journal and magazine articles on Micronesia and its many different areas.

At *PIALA '94*, last year's Pacific Islands Association of Libraries and Archives (PIALA) annual meeting in Guam, the Micronesian Seminar, a Jesuit sponsored research-pastoral institute in Pohnpei, proposed that it conduct a computer search through periodical literature indexes looking for materials about Micronesia covering the single year of 1993. They also proposed PIALA support the compilation of a bibliography of locally published materials (Hezel, 1994). The Micronesian Seminar has a small and unique collection of Micronesiana and is committed to the development of resource sharing networks. The hope was that this search for materials on Micronesia and Micronesian publications might be refined and institutionalized so as to benefit all the member libraries in the area.

In response to the Micronesian Seminar proposal, at the *PIALA '94* meeting a task force was set up to compile a listing of all the major reports and other unpublished material as well as the newsletters, bulletins and other ephemerals produced and issued in the region. The task force was headed by Jane Barnwell, a librarian at Palau Community College, and had representatives from each island state, territory or nation. Arrangements were also made to do computer searches for periodical literature and dissertations dealing with the region. These were done on as an experiment to determine if this system was cost-effective and valuable enough to do on a regular basis in the future

With the endorsement of PIALA, the Micronesian Seminar undertook the responsibility for coordinating and implementing the project. It consisted of two parts, computer searches for materials about the region, and canvassing the area for locally produced materials. At the *PIALA '95* Yap meeting, we presented our report on what was accomplished and displayed the fruits of our labor, which were presented to the association.

Project Report

When looking at the citations we collected from the computer searches and those found by canvassing the region, the materials fell into five groups:

journal and magazine articles
dissertations
books and monographs
locally produced publications and reports
local newsletters, bulletins and ephemera

The results of each part of the project follows.

Computer Searches

For this part of the project, Joanne Tarpley Crotts, a Reference Librarian at the University of Guam RFK Library and Jay Dobbin, a Sociology/Anthropology professor in Guam, conducted the computer searches for periodical literature and dissertations. They searched *Dialog*[1] databases accessible from the University of Guam through the Internet. Fifteen databases were searched for any references to a search string of place names. The search string was two pages in length and included all the major and lesser known islands in the region and the many variations in their names.

The search turned up 185 titles after duplications and irrelevant material was eliminated from the list. With abstracts of the articles and dissertations included, the search generated some 92 pages of titles. The cost of the searches, which ran for some six hours, came to about $482.

After the searches were completed and analyzed, two of the Micronesian Seminar staff visited Hawaii for a week during the summer of 1995 to obtain photocopies of all the articles that could be found. The library collections of the University of Hawaii and East-West Center in Honolulu were searched. A total of 80 articles were found and copied at a cost of $140.

To these titles found in the *Dialog* searches were added others from the Micronesian Seminar collection that had not appeared in the computer searches. The most gaping "holes in the net" included material published in Australia and New Zealand, Asian Pacific Rim countries, and some European publications. Another 58 periodical titles were added in this way.

In summary, the results of the computer searches of both the Micronesian Seminar holdings and the *Dialog* databases resulted in:

journal articles: 138
dissertations: 11
books and monographs: 24.

Locally Produced Materials

In November 1994, Jane Barnwell wrote to the representatives in each island state, territory or nation requesting them to begin compiling a list of reports and other unpublished materials issued in each place. She also asked that they put together a list of newsletters and other periodicals published in their state, territory or nation. A few months later, the Micronesian Seminar took over the job of maintaining contact with representatives and compiling the lists.

After many faxes, phone calls and other reminders, we received lists from everywhere except Chuuk and Yap. Although it was our intention to list reports issued only in 1993, the compilation of local materials we produced includes some from 1994 and 1995.

The final list of locally produced materials, the *Bibliography of Published and Unpublished Reports from Commonwealth of the Northern Marianas, FSM, Guam, Marshall Islands and Palau* [1995][2] runs 18 double sided pages.

The listing of reports, periodicals and bulletins, which does not include Yap or Chuuk, contains 65 titles. In addition to the title of the periodical and its frequency, the name of a contact person (usually the editor) and address is also given so that libraries may order these publications if they wish. We are planning to update this listing yearly with the help of our PIALA representatives.

Future Considerations

Should we institutionalize this service and provide this information for PIALA members on a yearly basis? Many of the members thought we should. Hence, the Micronesian Seminar has agreed to repeat this process again next year, this time doing a search for materials published in 1994. PIALA has agreed to consider providing modest funding that will enable us to pay for computer searches and photocopying of materials.

PIALA will publish the listing of local materials and disseminate it to member libraries at cost. The Micronesian Seminar will also furnish copies, on diskette or paper, of the lists of titles generated through the searches. It will also provide copies of the articles and monographs at cost. Some of the questions that remain to be addressed are putting the citations in a database or online catalog that is Internet accessible, and finding a stable source of funding to continue the project.

Note

1. *Dialog* is a service mark of Knight-Ridder Information, Inc. Over 450 databases are accessible online in the *Dialog* collection. For more information, contact Knight-Ridder Information, Inc., 2440 El Camino Real, Mountain View, California 49040 U.S.A.

2. Copies of the ***Bibliography of Published and Unpublished Reports from Commonwealth of the Northern Marianas, FSM, Guam, Marshall Islands and Palau*** [1995] and other sources cited in this paper are available from the Micronesian Seminar Collection, Micronesian Seminar, P.O. Box 160, Kolonia, Pohnpei, Federated States of Micronesia 96941.

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Hezel, Fr. Francis. (1994). "Finding Materials on Micronesia - Simplifying Search and Order for Periodical Literature: A Proposal for PIALA." In *PIALA '94 Pacific Information Liberation: The Wave of the Future*, edited by Arlene Cohen. Mangilao, Guam: Pacific Islands Association of Libraries and Archives, 15-18.

Dances, Chants and Songs as Yapese Art Forms

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Introduction

I accepted the invitation to speak at your conference today on the subject of dances, chants and songs as Yapese art forms, but not without a great deal of reluctance. I feel truly honored by your invitation and would be less than honest if I say that I am also happy to make the presentation I have been chosen to make. However, I am not that comfortable due to my limited knowledge about the subject of my presentation. I do hope, however, that the presentation does not turn out to be too much of a disappointment for the conferees and whoever else may also be listening.

The presentation will start with dances and then move on to chants, with songs the final topic I will cover before giving my short conclusion.

Yapese Dances

In the Yapese language the word *churu'* is the collective term for dances. Though it is a collective term, its definition is not as inclusive as the comparable English term "dance." The word *churu'* refers to those dances composed, rehearsed and performed for the entertainment of an audience at a formal event, known either as a *mit* or *guywol*.

There are other types of dancing done by boys, girls and even adults just for the enjoyment of the performers. Yapese do not regard these as serious dancing and do not, therefore, call them *churu'*, calling them games instead. Those performed while standing are called *kabaya'uy* and those performed in sitting positions are called *tey*.

Tam' is another form of dancing, also performed at formal events, but not regarded as *churu'*. To the Yapese *tam'* and *churu'* are as different from each other as day and night. In fact, because of this difference, we have a common expression:

"While everyone is performing a *churu'* as expected, so and so is performing a *tam'*."

This expression is used in situations where everyone is supposed to do certain things but someone in the same group is observed to be doing something else; or where in discussion everyone is supposed to be addressing one particular issue and yet one group member turns out to be talking about something else with no relevance to the issue at hand.

All types of dancing, no matter how they are classified and for whatever purposes they are performed, are always accompanied by chants sung by the performers.

Churu', or Yapese traditional dances are divided into two main categories based on the positions assumed by the dancers during performances. Thus, we have sitting dances and standing dances. The sitting dances are simply called *paru but*, meaning "sitting down" and each is either a men's or women's dance, depending on the gender of the performers for whom the dance was composed. In a sitting dance, the dancers perform through movements of the arms, hands, bodies and even eyes while sitting in one straight line facing the audience.

Standing dances, on the other hands, are performed while the dancers are usually standing in one single line facing the audience. In addition to the bodily movements already mentioned, the dancers performing also move their legs and whole bodies from side to side and up and down by straightening and bending their knees. Again, there are both men's and women's standing dances.

Gaslew is one type of standing dances which are performed strictly by men. They have often been referred to in English as "sex dances" and quite rightly so, since *gaslew* chants are usually about *mespil* meaning "mistresses" who stayed and entertained at the village men's house in the good old days. Most *gaslew* chants are about love affairs actually consummated or fantasized.

By watching the performers bodily movements, one has a good idea of what each part of the *gaslew* chant is all about, even without knowing one single word in the chant. *Gaslew* dances are among the most lively types of men's dances and are, without any doubt, the most visually suggestive type.

Burug and *gapngeg* are two other types of standing dances. Women have their own *burug* and men have theirs, as serious traditional Yapese dancing is never performed by both men and women dancing together. *Gapngeg* dances, however, are performed strictly by men but, unlike *gaslew,* they are not X-rated. These dances have become extremely rare. Most of the individual dances have either been completely been forgotten or are nearly so largely as a result of disuse. Perhaps a few could still be revived, but most have gone well beyond any possibility of revival. In the 1920's and 1930's, and even earlier, these two types of dances were quite popular. Not any more nowadays, I am sad to say.

Chants for *barug* and *gapngeg* are all foreign, meaning they were not composed in Yapese words, a fact which leads to the logical conclusion that *barug* and *gapngeg* must have been introduced from the outside. The word *barug* in Yapese refers to one particular type of dances and in the Ulithian language *barug* is a collective term for all dances. If this is to serve as an hint, perhaps *barug* dances were originally Ulithian dances. And if this is the case, an apology is owed to the Ulithians because the Yapese over the ages have corrupted the words in the *barug* chants way beyond recognition by the Ulithians.

The origin of *gapngeg* dances is even more mysterious. Some of these dances and a few other similar ones are said to have been learned from ghosts and spirits of the deceased. At any rate, the foreignness of the chants must be one of the factors which have contributed to the rapid disappearance of these types of dances.

Chants for dances composed in Yapese words are about significant historical or legendary events, including disasters, or about heroes and heroic deeds. Some chants are recitations of myths or legends or famous mythical or legendary characters. However, *gaslew* dances are something else, as described earlier.

All dances are performed while chants are sung and each individual dance has its own chant. At the beginning of each performance, the chant is sung as loud as possible and all the dancers participate in the singing. This is intended for warming up and getting the dancers in the right mood for the serious dancing yet to come. After the warmup, the chant for the most part is sung usually by only one dancer while the rest of the performers concentrate on dancing.

In addition to sitting and regular standing dances, there is another type of dance called *bamboo* dances. They have also been referred to as *war* dances. Again, there are men's *bamboo* dances and there are women's *bamboo* dances. They are performed for the most part, if not entirely, in standing positions using bamboo sticks; hence, *bamboo* dances. I suppose because some of these dances are fast and very rough, *bamboo* dances are also called *war* dances in English.

When performing *bamboo* dances, the dancers usually stand in two rows facing one another, although sometimes they will line up in one row, or as many as four rows. They move around both linearly and from the rear to the front, back and forth, while hitting the sticks with each other, seemingly in every which way. At any moment, one has to know and make the right move and be fully prepared for the next. In other words, one has to be on his or her toes, lest he or she gets hit, say on the head with the swinging bamboo sticks.

Each *bamboo* dance has its own unique chant which is sung very much in the same manners as chants for other types of dances. Originally, all *bamboo* dance chants were in the outer island language, although recently some chants have been composed in the Yapese language. In the case of former, most words been distorted out of recognition. Again, another apology to the original composers and to all the outer island people

Tam', another form of dancing, does not fall within the definition of *churu'* as I have already pointed out, although these dances are also performed at formal events. Only women perform these kind of dances, always done in standing positions. Like *churu'*, *tam'* dancing is always accompanied by chanting, sung either by one or all the performers. People of the same community represented by the performers sit behind and very close to them and assist in singing the chants. Along with the singing, a great deal of yelling is done; in fact, the louder the chant is, the better a performance is expected to be judged by the spectators.

It is customary that for one particular occasion, and for that occasion only, a chant will be composed and the accompanying bodily movements developed for a given *tam'*. This is followed by a great deal of rehearsing prior to and in preparation for the occasion at which the *tam'* is performed for the last time. For the most part, the chants consist of requests for things, which can be just about everything and anything, to be given by the host village or some specific individuals therein to the performers or to their community. The only exceptions are immovable things like land and buildings.

Churu' and *tam'* were traditionally performed on and for special occasions called *mit* and *guywol*. These are celebrations honoring the dead people who previously were distinguished members of their communities. Such celebrations were festive occasions, held sometimes years and years after the funerals and burials of the dead people being honored. This is because much time and much work were required to prepare for the celebrations. Some of these celebrations in the olden days used to last for days, weeks or even months.

At each celebration, monetary items were exhibited for public viewing and presented to counterparts from neighboring villages. Other things, as requested by dancers performing *tam'*, would also be given away.

When an important public building such as a village men's house was completed, there would be a dedication ceremony at which dances, including *gaslew* dances, were performed. Traditionally, *gaslew* dances were appropriate for this type of ceremony, but not for *mit* or *guywol*.

Nowadays, truly traditional celebrations are rare but in their place are special events for which dances, including traditional dances, are performed. Such events include *Yap Day*, *United Nations Day* some years back, school graduations, project dedication ceremonies, parties for special guests and the like. Some communities and clubs perform dances for tourists; in other words, for commercial purposes.

Other types of dances are becoming increasingly popular nowadays, so much so that, if we are not careful enough, they will someday completely displace traditional dances. These include marching dances, hula dances and even the Yapese version of discos.

Chants

So far, my focus has been on dances, each of which has its own unique chant as no dance is performed without singing its chant along with the bodily movements. These chants composed for dancing are regarded simply as ***churu'*** meaning "dances" or, to be more exact, ***bugane churu'*** meaning "wording for dances." Likewise, those composed for ***tam'*** are called ***tam'*** or ***bugane tam'***.

We shall now turn to other types of chants. There are many kinds of Yapese chants composed for numerous different purposes. They are all meant to be sung, usually by one chanter or singer at a time. Some are sung more or less like singing a Yapese traditional song, while others are sung in a manner which is half-way, more or less, between singing and talking.

The chant composers are highly esteemed artists of unusual skills and abilities in choosing the right words to use for their stories. The words chosen have to communicate just the right ideas or feelings. At the same, they must connect well with each other to provide for easy flow and enable the chanters to sing them. Words are often distorted, but not beyond recognition, to again provide for easy flow in singing any given chant.

Yapese is strictly a spoken language. Since Yapese have never developed a system of writing of their own, chant composers are comparable to authors of books in other cultures. Like authors, chant composers are clever story tellers. Like authors who are concerned about writing and organizing interesting stories meant to be read and followed silently, the chant composers are equally concerned about easy flow for their stories, although they are meant to be sung -- not read.

Some chants, known as *t'ay* were composed for the basic purpose of ridiculing individuals, groups, villages or a whole sector of the Yapese community. Those parties, in the old days, had to be careful in what they did and how they behaved, lest a creative composer would come up with a *t'ay p*ublicizing their wrong-doings and failures. These chants are sung, not as much for listening pleasure, as for the listeners to learn from the faults of others.

In some instances, the ridiculed retaliated in kind. This meant the composer had to pick the right issues and argue his case well, usually with a great deal of exaggerations, to make sure his chant could not be refuted and his creativity not surpassed.

Some chants, known as *dafel'* are sung for listening pleasure, more like regular songs. Because the wording is not all that decent, they were sung for entertainment within the confinement of the village men's house. Also, they were sometimes sung in the meeting halls, but in the absence of any women except the *mespil* (mistress). In fact, the *mespil* were quite often the ones singing for the pleasure and entertainment of the men in the community.

Another type of chants are collectively called *fal'ech* or *dafal'ech*. These have to do with wars between the two major competing political camps in the old days in Yap. Like a regular story, there may be some specific characters about whom the chants are sung and specific settings where battles had taken place. Characters in a *fal'ech* could be slain war heroes who are lamented in the chant and/or political leaders who conspired or made wrong decisions, resulting in defeat. *Fal'ech* chants were basically meant to encourage bravery, better battle strategies and victory in subsequent battles.

Gapinam is the collective term for another group of chants. These chants are about customs and traditions. They describe how people have failed to comply with them or how changes have affected them. *Gapinam* are meant to teach people what is right and wrong according to customs and traditions. They can be extremely critical, but do not ridicule, at least not as much as *t'ay* do.

There is another type of chants which is very old, in fact, so old that there may not be a single person left who could recite any of them. This type is called *tam'nu daken e yam'*, meaning chants sung during funerals. These are not to be confused with *umman*, which are dances also performed at funerals accompanied by chanting. *Umman* chants are performed by women from a village which is a counterpart of the village where the funeral was being held. The dancers were women and the deceased whose funeral was being held had to be a man. The chants, as well as the accompanying dancing, were as obscene as *gaslew* dances so that all men attending a funeral, including male relatives of the deceased, had to excuse themselves and leave the scene upon the arrival of the dancers.

On the other hand, *tam'* for funerals were sung, like other chants, by women in attendance at a funeral. The chants expressed sorrow and sympathy. They were intended to encourage mourning by all and wailing by the relatives of the deceased, or to give the wailing relatives a rest while chants were sung by other women.

To'gor is the name for other kinds of chants sung at specific events held annually in certain villages in Yap. These events were annual opportunities for men and women to criticize each other for their respective wrong-doings and failures. The chants, sung in connection with those events, consisted of a long series of criticisms about men or women. The basic purpose of this type of chant was to keep village residents, both individually and collectively in line, behaving well and attending to their responsibilities.

Almost every type of situation or activity has its own chant or verse that is applicable to it. For instance, juggling was accompanied by chants, usually about heroic deeds, important events and famous characters, so that as one juggled, she would at the same time keep reminding herself of history. However, the main reason for chanting while juggling was to measure how long through the chant a juggler could continue to juggle how many objects.

Songs

Songs in Yapese is *tang*, but *tang* refers to just one kind of songs. *Tang* are sung, rather than "chanted" and they are all about romance. Thus, *tang* really means "love songs." There used to be numerous Yapese traditional love songs of which only a relatively few are still remembered by old folks.

More recently other types of songs, like church songs, have been composed. Even children in preschool Headstart programs sing their songs composed by their teachers. As a result, the term song or *tang* as taken on a new meaning, more inclusive than the traditional definition.

There are many new love songs, sung differently from traditional ones. Each of the new love songs has its own tune and can be sung while musical instruments are played. The traditional songs were all sung in the same style and manner. They would be extremely difficult, if not impossible, to follow with any musical instrument except the Yapese flute, the only Yapese traditional musical instrument.

Conclusion

The history of Yap was not written in books, as was and still is the normal practice in other cultures. Our history, instead, was traditionally recited in chants, some of which were composed during the period traditionally considered in other cultures as pre-historic times. Such chants were passed down from one generation to the next, or at least that was what should have happened through the ages.

Our chants, dances, songs, legends and myths were our books and some of those books were classics. Thus, to be a learned person, one had to be well versed in these, especially in chants, and learned individuals were in effect our mobile libraries and archives.

It is most unfortunate that today there are not many such libraries and archives left. Too many books have been lost forever and their replacements are about the present, not the past. What is left of our oral history, in order to survive the passage of time, has to be transformed into written records or some other preservable forms. This is my recommendation.

The subject of my presentation is rather broad and our time, like my knowledge of the subject, is too limited. Although my coverage of our subject is incomplete and quite sketchy, I have had the opportunity to share with you the little that I know as well as my personal observations and recommendation.

For having endured the presentation, I thank you all very much.

Cultural Development and Keeping Places: Issues for Archives and Libraries

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Introduction

People last century made decisions about what to keep in libraries and archives. In retrospect, how good were those decisions and how will today's decision makers be judged in the future? We often overlook the power of the information that we keep in shaping contemporary views of culture and the special responsibilities that go with deciding what to keep. Then again, funds may limit our visions, making choices even more difficult.

In Australia, a multicultural society, we are seeking to address many complexities, ranging from the representation of culture as one that is culturally diverse to the impact of technology on the preservation role. As keepers, we have a special responsibility to have clearly articulated views about cultural significance, we need to be sensitive to issues of cultural ownership, and we need policies that support expressions of diverse cultural experience.

This paper will explore some of the conceptual and practical issues that arise for libraries and archives as cultural keeping places and how these might be reflected in training programs for intending archivists and librarians.

Background

Writing this paper from the perspective of Australians dealing with preservation of library and archival collections, it seems sensible to give you some details about our country and the state from which I write.

There are around 18 million Australians. We have seven states in Australia and each has its own state government, quite distinct from our Australian Commonwealth Government. I am writing from the State of South Australia -- the driest state in the driest continent of the world. It covers a land area of 984,377 square kilometres. Our people make up under 10% of Australia's population and most of us live in Adelaide -- our State capital -- but we have people living over a thousand kilometres from our city, in what we call the outback.

Our outback is a landscape where it might not rain for months or even years on end. Our city, by contrast gets around 12 inches of rain per year. It is for this reason that many of us hug the coastline which has a Mediterranean type of climate where I live, and where the rain falls. The population in the interior is very small because there is not enough water to sustain life.

Far away in the State of Queensland there are places where rainfall is constant. In Tasmania, Victoria and New South Wales, you can find snow in winter. Some children who live in the interior of our continent have never seen the sea, except on television, and yet we are an island. Our land's vast diversity is expressed through our environment and our people and this will be an underlying theme of this paper.

Yesterday on my morning walk it was very slightly humid and warm. Today it is cold and wet. Soon we expect dry conditions and clear sunny hot weather. That is an Adelaide Spring. As I walk I see plants from every major continent -- some from China and Africa, some from Europe and the Americas, some indigenous. Another expression of our diversity.

Our climate is mainly dry and this has helped to preserve things. On the other hand, we can experience very quick changes in temperature and conditions and these can be damaging. Our Library therefore needs temperature controls and humidity checks on a constant basis to do its work properly. We have a responsibility to conserve a vast storehouse of information, in many formats, in peak condition, for this and future generations.

The State Library of South Australia and our public library network across the State give people access to books, compact disks, films, talking books, electronic information via computers, and history collections. Like other State Libraries, we have a particular role to preserve and make accessible the published record of our State. For this reason, we have legislation that requires any one in South Australia who publishes a work in any format, print, electronic or audio-visual, to deposit one copy in the Mortlock Library of South Australiana, a special library within our larger State Library.

The Mortlock Library of South Australiana houses the comprehensive record of our life, our political events, our economic system, our cultural and social affairs, our literature and so on. It is our responsibility to ensure that we collect as much as we can and preserve what we already have. Every State Library has a similar role and we refer to our Australian collections, together with those of the National Library of Australia, as the *Distributed National Collection*.

The Mortlock Library has also inherited a large archival records collection, from families, societies, and businesses, and mostly donated, but it does not hold government archives. The archives collection consists of material in every format, from manuscript to oral history on tape. It is this collection that demands the most attention in terms of what we accept, what we exclude, and what we purchase.

New Values, New Interpretations

As I write, I am very much aware of the differences that may exist between the Australian experience and that of Pacific nations, and I hope that my observations will nevertheless have some value to the *PIALA '95* conferees.

I am aware that Pacific group cultures are well defined and understood by those who belong to them, with kinship relationships clear, pride in belonging, and with longstanding traditions and customs still being observed. However, the onslaught of world information and world economic forces has had its negative effects upon intact cultures and the need to reinforce the values and attributes of specific cultures is seen as necessary by many. Libraries and archives have a special role to play in reinforcing and preserving cultural inheritance.

Cultural inheritance is something that is all around us -- in our language, our families, our environment, our religions, our work and our thinking. The part of cultural inheritance that I would like to explore in this paper involves what we decide to keep as a representation of our culture.

In my society the written word has been a principal means of conveying social ideas, keeping memories alive, documenting people, places and events for current and then later generations. Add to this the advent of photography, now such a common recording medium, and one finds that we have acquired literally hundreds of thousands of photographs in our collection alone. It would be very difficult to say how many we hold Australia-wide.

Another point worth making is that in the West, there is little tradition of secret and sacred knowledge that only a few can hold, as there is among other peoples cultures. For this reason, there is an abundance of material in my country that has resulted from the predominance of the written word, the world of publishing, and freedom of expression, over two centuries.

However, one can also see that those who were less able to write, and had less means to publish have been hidden from view in particular eras. Women, for example, were rarely willing to publish their views in the last century because it was not considered right for women to do so, and men wrote the history that generally excluded them. We call it "hidden history." In other words, the more powerful have been far more effectively represented in our collections than those without power. Not surprisingly, then, it was the manuscript papers, letters and other evidence of the lives of the more powerful that were likely to be preserved in archives last century.

Of course I am talking about a society that was strictly based on hierarchies of wealth and status -- where education was certainly possible after 1870, but only the wealthy ever made it to universities and among those, very few women. In the twentieth century there have been many forces of change that have led to the less powerful being given a voice and this has been coupled with a information explosion.

Although Australians do have a tradition of social justice that can be traced back to last century and further, to British common law; the sixties in Australia was a time of great protest and questioning leading to many social changes in the next two decades. Education systems were challenged and demands were made for those with less means to have access to higher education; political reforms flowed from social causes -- equal pay for women and the right to work in paid employment after marriage; employment laws were developed that further protected the health of workers; more public housing was built for those in need and more pensions were granted for those with incomes below the minimum wage. Subsidised access to health care was introduced. Laws that enshrined racism against the Aboriginal people were abolished. Migrants and others with literacy needs were catered for, and so on.

Archive collections such as those held in national and state libraries in Australia are also influenced by such social reforms and debate. Over three decades since, and in tune with their society, archive collections have begun to present a broader view of society. But there is also another effect. The social environment that we live in now has encouraged us to see our inherited collections through different eyes. When we look back over what we have, we can see the missing pieces in the jigsaw -- the parts that were overlooked at the time because they were not considered important enough to seek out.

So, now, the papers that we hold that represent the women's view of their nineteenth century world are seen to be especially valuable because they are few; the records of a nineteenth century worker are more likely to excite curiosity than those of an employer; the photograph that shows how servants worked will be prized because there were so few taken; the rough sketch that depicted early (and devastating) contact between whites and the indigenous people of my country has taken on new meaning.

These rare insights into the other world, the hidden world of the last century have become very special to us. I often wonder how colleagues of last century would feel knowing how we now value these observations of everyday life as much as we value those of the well known and the successful!

It is worth reflecting on this and considering how our beliefs, values and attitudes have imbued new meanings into the inheritance we now have. We may now actively seek records that represent a minority or a less powerful perspective because we know that these are likely to offer a less accessible view of our world today for those who eventually want to delve into it. That is not to say that we exclude other types of evidence. Rather, we are concerned about the balance of our collection, and its capacity to represent our culture from a variety of perspectives.

One of the major blocks to achieving collection goals for large archives can be lack of funds.

However, with careful analysis it is possible to set priorities (hopefully in a way that will match funding) and to seek out archival material accordingly. It is therefore essential to create an archive collection policy that highlights what the current strengths are, what the goals of collection building are to be, and that notes areas of priority. In most State Libraries, this forms part of a larger collection policy dealing with all aspects of collection building.

Such policies can also be very useful when deciding whether to accept an offer of donation. They help to explain to the intending donor why their offer has been refused. In the case of my own Library, we have an Archives Collection development group which decides what to accept and what to purchase (within a financial limit). They work within the guidelines of the Collection Policy when making decisions.

Cultural Diversity

You will see from what I have described that our society is one in which different, rather than common, attributes are prevalent. This also extends to our cultural mix. Since the end of World War Two, we have accepted people from every part of the world into Australia. 40% of our population now comes from a non-English speaking background. Migration from the Asia-Pacific region has added a new cultural layer to the earlier waves of European migration. We have seen changes in everything, ranging from the music we listen to and the food we eat to the people we elect to hold office. What binds us together is a democratic structure, in which freedom of expression and respect for others are the goals. Politically and socially, we are embracing cultural diversity as a strength of our society; a unifying force if viewed positively. Once again, these values are being reflected in our library and archival practices.

While all human groups are subject to change, we are now very much aware that the pace of change in our country is fast and in such an atmosphere it is easy to lose ones sense of identity. The impact of mass media, such as television, has also had an effect on sense of identity. Libraries and archives can be very important in confirming the nature of specific identity and celebrating that identity.

How can we achieve this?

In the State Library where I work we have chosen to offer a cultural diversity program that focuses on those Australians who have migrated here over the twentieth century (especially since World War Two) and new arrivals. We make sure that we have links with smaller cultural communities in our State so that they are aware of our legal deposit role and feel encouraged to donate records that document their role in developing our State and nation, or confirm aspects of their special identity.

Our Oral History Collection is very important to us for its power to represent different cultural backgrounds in our environment. It is also the very best medium for those who have a strong oral culture in which knowledge is passed down through stories rather than the written word. Oral history is widely appreciated as an essential method for gaining information and insight into the experiences of people from minority groups, including Aborigines and migrants of non-English speaking backgrounds. The J. D. Somerville Oral History Collection is a cornerstone of the Mortlock Library's commitment to diversifying its collection to include people from all groups within the community.

Since her appointment in 1987, the Oral History Officer has actively sought the deposition of tape recordings of the experiences of people of all cultural backgrounds and has provided consultative assistance and support to individuals and groups that are interested in creating such collections. Currently about fifteen per cent of the interviewees represented in the Somerville Collection are of non-English speaking background, recounting their experiences in their original languages or in English. The Oral History Collection holds material in Greek, Italian, Spanish Chilean, Vietnamese, Aranda and Antikirnya dialects and languages and it represents English-speaking interviewees from a variety of other backgrounds as well, including Asian Indian, Cambodian, Czech, German, Dutch, Malaysian, Filipino, Iranian, Romanian, Swedish and Polish.

A recent interviewing program which is being progressively donated to the Somerville Collection involves post-war Italian women migrants. The interviews about their personal responses to their transitions from Italy to Australia were conducted in Italian and feature a variety of dialects, including Calabrese, Campano, Veneziano, Basilicato and Pugliese. The interviewers produced technically excellent recordings using the Somerville Collection's loan equipment. They have also supplied English synopses with the tapes, and transcripts and translations in dialect, standard Italian and English.

An exciting aspect in the use of oral history to document the experiences of people of non-English speaking background is the way in which many school-based oral history projects focus on the multiculturalism of their student populations. The Somerville Collection has a variety of examples of school students work in this area.

Through these examples, I hope you can see how important our Oral History Collection has become to us as a source of evidence about those whose culture is not based on the written word -- the predominant information vehicle in our society. I imagine that oral history collections may be very useful among Pacific Island cultures where an oral tradition is strong.

There are many aspects to managing a successful oral history collection, but perhaps none so important as ensuring that the interviewee is willing to have others listen to their words. We always complete agreement forms with the interviewee that set out exactly what they want us to do with their material. We have an Oral History Association of Australia that does an enormous amount of work in supporting the training of interviewers and oral history project leaders so that they can get the very best oral history result. They also provide excellent advice on equipment, storage, preservation, and every aspect of conducting an oral history.

I should like to mention an important Oral History Conference scheduled for 1997. *Crossing Borders*, the Tenth Biennial Conference of the Oral History Association of Australia will be held on 5-7 September 1997 at the Plaza Hotel, Alice Springs, Northern Territory -- the heart of our vast country.

The conference title, *Crossing Borders*, highlights:

. the geographical location of the conference
. the planned participation of representatives from the Pacific, South East Asia and beyond
. the intended emphasis on the value of recording the traditions and experiences of indigenous peoples and cultural minorities.

Other themes encompassed by *Crossing Borders* include:

. exploring ethical boundaries in the creation, interpretation and use of oral history
. using new technologies in the recordings, cataloguing and communication of oral history.

The South Australian Branch is convening the conference with Francis Good, the Association's Northern Territory representative. Contact: The Oral History Association of Australia (South Australian Branch) Inc., Institute Building, 122 Kintore Avenue, Adelaide, South Australia 5000.

Exposing the Myths

The Power of Omission

In the past, archives and museums have helped to support ideas that are based on biased perceptions. For the last and most of this century, libraries and museums in Australia have held material that depicts Aboriginal experience, but almost always from a white perspective.

For example, while archivists in our library of the last century created headings such as *Massacres, European* they meant those few recorded incidents where whites were attacked by Aboriginal people. There was no record of the attacks by whites on Aboriginal communities, which we now know were far more prevalent.

What impression could such a heading have created over time? Because there was no other heading, one can only assume that it reinforced the notion that whites had suffered at the hands of blacks, not the other way around. Historians recorded these white accounts in their publications, but left out the view from the other side. In fact, it is now widely acknowledged that through disease transfer and ill treatment, white settlement had a devastating effect -- and this has come through most powerfully in the oral accounts of Aboriginal people who passed stories from one generation to the next.

Presenting Stereotypes

Let me give you another example of how an archive can obscure the truth -- this time from America and from a museum -- the great Smithsonian.

A senior member of their staff there recounted a wonderful tale of how the staff had reviewed many of the museums displays a few years ago -- some of which dated from the nineteenth century. Among them was the display depicting the habitat and behaviour of lions. It showed a vigorous and active lion pursuing its prey -- while a demure lioness sat quietly in the background tending her cubs. When everyone looked closely at this display that they had probably passed by a thousand times, it dawned on them that there was something very wrong. Males do not generally do the hunting -- rather, that is the role of the females. The males are more likely to be lying around, waiting for the moment to stroll over to the kill and take their lion's share. They concluded that their Nineteenth century colleagues had been guilty of presenting a view to show the male as active and strong and the female as weak and dependent -- very much in line with Western social thinking at the time the display was created -- but not typical lion behaviour!

As archivists and librarians, responsible for keeping and presenting social and other types of information in Australia and throughout the world today, we can learn from these examples:

- to strive to ensure that different perspectives are presented
- to avoid our own tendencies to bias
- to be as comprehensive as the brief of our particular keeping place allows to ensure that our users have access to a full range of evidence, ideas, and experiences
- to be careful about the terms we use to describe our material -- if a rule about a headings that appears to show bias or disrespect then we should work to change it.

Attitudes to Information

As we have moved more and more towards reconciliation with Aboriginal people, we have learnt there is the need to respect different cultural attitudes to information. Generally, the attitude to information in our country is very open. We even have a law called *Freedom of Information* which ensures that any citizen can ask to see information held in current government files about them or in which they have an interest; unless seeing such information would endanger our national security.

So our attitudes to information reflect our democratic way of life and a long tradition of free speech and free access to information. Libraries are an embodiment of that principle of free access -- this principle underpins much of their history and accounts for their role.

Archives of private citizens are a little different in *this* way. Those who give us their records do have a say in how they may be accessed. When we accept a donation of records, we always ask the donor to complete an agreement form setting out the terms of the donation and saying how those records can be used. This remains on file. The donor may want to control copying, or in some case restrict access for a period of years; perhaps they have kept a diary that they do not want people to read until after their death. Generally, though, we try to encourage open access for our archives as much as possible in the interests of those who wish to use public archives for research.

Our experience with Aboriginal archives is again somewhat different. Often items such as photographs, films and artifacts were lodged by anthropologists, missionaries and others many years ago without the knowledge of the Aboriginal community concerned. Some of this material may be secret and sacred or sensitive material. It may be material that only men can see, or that women from that community may see. In some cases, it may be wrong to show a photograph of a deceased relative to other people without permission, or at all.

Many communities continue to live by ancient cultural laws and they are demanding respect from other Australians for their culture. Such situations can be quite complex for the archivist. The archivist/curator who has inherited the responsibility of preserving and making accessible Aboriginal material needs to be culturally sensitive and to show respect, and to seek wherever possible to obtain the advice of representatives of those communities. It is a matter of seeking the permission from the cultural owners that may not have been granted to those who deposited records. I should also add that we have noted comments from elders who are very pleased that records of their people have survived and appreciate the physical care of items that has been invested over time.

Published works in libraries may also fall into a secret or sensitive category and ways need to be found to identify such material accordingly. For this reason we are presently working on a set of national protocols relating to Aboriginal and Torres Strait Islander collections held in our libraries and archives that recognise cultural ownership and custodial issues.

Technology

Capturing Information in an Electronic Format

A new challenge for libraries and archives is how to intervene and capture the cultural evidence that is being produced on the Internet and in other electronic formats. We have a major task ahead educating users to preserve their significant electronic records. These can be so easily destroyed. We are also seeking to understand the complexities of handling those records we receive in electronic format. Software and hardware is so quickly superseded and it is possible that archives users will not be able to access information in a particular software framework within a few years after its creation. Right now we have more questions to pose than we have solutions.

Using Digital Technologies for Access and Storage

In Australia, the National Preservation Office has been a leader in encouraging a focus on digital technologies and their place in preservation. This month there will be a major NPO-supported conference on multimedia preservation entitled *Capturing the Rainbow* at which we hope to gain a better appreciation of digital solutions.

Costs of such solutions are very high.

Training for the Cultural Keeping Place

Training needs are clearly profoundly influenced by the particular circumstances and environment that the trainee works in, or is intending to work in. In South Australia, we have offered very basic preservation/conservation workshops to assist small libraries to manage their history collections. They generally have very limited resources.

In our training workshops, we have also encouraged them to prepare collection policy statements and preservation plans for their collections that state the priorities. Preservation plans should also indicate schedules for achieving preservation objectives, and what funds are required to meet these objectives.

Based on our experience in Australia, an effective training program that recognises the cultural development context for the modern librarian/curator/archivist, might be expected to address these matters:

- The importance of cultural values and respect in developing our collections and services
- Preparing policies that refer to values, including collection policies
- Preparing strategic plans to show intended actions that flow from a values position
- The management of donations to archives, including liaison with potential donors, agreements with donors and sensitivity to donor wishes regarding access
- The technological environment and its impact on collection development
- Introduction to preservation methodologies, including technological solutions to storage of information and access to information
- Preparation of Preservation Plans to deal with existing collections and incoming items in all formats
- Developing skills to explain to others, and especially funding decision makers, how crucial libraries and archives can be in affirming cultural pride and strengthening cultural development.

Closing Remarks

I leave you with a reflection from a now departed friend who was regarded by many of us as a powerful thinker. His name was Garth Boomer and his field was English Language and Curriculum. I hope these words may inspire you as they have us.

> "It has occurred to me as a not too wild and bizarre idea that human beings will only continue to evolve if the genetic code, brilliantly flexible though it is, is supplemented with a code of "memes", a "meme" being the ideational equivalent of a gene. The meme is a significant idea (often embodied in a thing) remembered or conserved by a tribe and passed on for use in the future. It is recorded and stored information.
>
> I hope you get my drift. Museums and libraries are, by this analogy, the temples of our "mental DNA" and the infinity of ideas which homo sapiens has had. They are continually evolving "informatoriums", "mental bloodbanks", anti-entropic, message generating plants for a virtually inexhaustible future" (Bommer, 1989).

Many thanks to Arlene Cohen for presenting this paper on my behalf -- I regret any ignorance that I may be showing of your PIALA achievements and concerns from my distant writing place -- so much more is learned and understood by sharing experiences face to face -- and very best wishes to the Conference.

Reference

Boomer, Garth (1989). "Troglodytes, Dinosaurs and Dodos Fighting Entropy in Education." In *About Face: Biennial Conference of the Museum Education Association of Australia*. Adelaide, South Australia: Museum Education Association of Australia.

Regional Resource Sharing and Networking: A Union List of Serials for the Pacific Islands

Joanne Tarpley Crotts
RFK Library, University of Guam
Mangilao, Guam

Introduction

Providing access to information in an area of far-flung libraries, few finding aids, limited budgets, and rare access to online services requires determination and cooperation. A central mission of the Pacific Islands Association of Libraries and Archives (PIALA) has been to encourage cooperation and resource sharing. Consequently, one of the first projects taken on by PIALA, with assistance from other entities in the region, was the creation of a regional union list of serials.

Background

For many years, the Guam Public Library compiled and distributed the *Union List of Serials in Libraries of Guam*. The vicissitudes of leadership, staffing and funding made this publication small in scope and infrequent in its appearance. Because it was typed each time it was printed, revisions were tedious and errors hard to correct. Thus, a comprehensive and current listing of serials held by libraries in Guam and Micronesia has been a longtime dream of many librarians and researchers working and providing service in the region. Through the cooperative efforts of the PIALA, the Robert F. Kennedy Memorial Library at the University of Guam, and the Guam Public Library, the dream of a union list that includes the holdings of libraries throughout the region has finally been completed.

A project of this magnitude required widespread support and coordination. A *Memo of Understanding* established that PIALA would be used as a forum for communication and information gathering; RFK Library would supply manpower for data gathering and input and the Guam Public Library would help with the input of data, using their Title III grant money earmarked for the publication of a local union list for the printing and distribution of the regional list.

Union List Project

At the November 1992 annual conference in Pohnpei, coordinators from each island entity (Northern Marianas, Kosrae, Yap, Palau, Pohnpei, Marshall Islands, Guam, and Chuuk) were recruited. They contacted area libraries to insure that as many libraries as possible throughout the region were represented in this work; assisted with the completion of the input forms and returned all data and input forms by a specified date. The diligent work of Richard Jally at the College of the Marshall Islands Library; Romeo Aliksa at the Kosrae Public Library; Bruce Roberts at College of Micronesia - FSM Library in Pohnpei; Isabel Rungrad at the Yap State Public Library; Bedebii Sadang at Palau High School; and Priscilla Suda at the Guam Public Library made this regional project possible.

With most input forms received, the time-consuming task of data entry began in the summer of 1993. Technicians and numerous Summer Trainees and College Work Study students from the Guam Public Library and the Robert F. Kennedy Memorial Library labored to enter the collected information into *Pro-Cite*, the bibliographic software selected for this project. Unfortunately, administrative changes at the Public Library resulted in three directors in 12 months. Without leadership, the Union List Project was held hostage; data entry ceased. Work continued at the RFK Library, but without the holdings of Guam libraries, for which the Guam Public Library was responsible, the Union List lacked the holdings of a significant number of important libraries. Finally, with the appointment of Christine Scott-Smith as Director of the Guam Public Library, the project was resurrected. Technicians were re-trained and their portion of the database was turned over to the RFK Library in May of 1995 for the final edit.

The summer of 1995 was spent editing the database that had grown to over 7,000 entries. Inconsistencies in entry form, typographical errors and just the vastness of the database made the project slow going. Finally, in November of 1995, just in time for PIALA's annual conference in Yap, the first half of the *Union List of Serials in the Libraries of Guam and Micronesia* was distributed to a grateful membership.

The whole project was an interesting study in how government agencies can work or not work together. Guam Public Library Director Christine Scott-Smith, Acting Director Carmen Kaneshi and Dr. Chih Wang, of the RFK Library at the University of Guam are to be commended for their confidence in and support of this project. In spite of changes in Government of Guam administrations and library directors the *Union List of Serials in the Libraries of Guam and Micronesia* eventually saw the light of day.

Impact

The benefits of a union list are both local and global:

Union lists promote resource sharing, an important consideration in these times of rising prices and shrinking budgets.

Union lists facilitate communication among librarians. Building and using union lists puts librarians in touch with the colleagues and collections.

Collection development is made easier with union lists. Duplication is readily apparent; subject strengths and weaknesses can be compared.

Union lists make interlibrary loan easier by allowing the collections of other libraries to be known, thus, the interlibrary loan responsibility gets spread out among smaller libraries when it can.

Participation and inclusion in a union lists raises the awareness of and by libraries throughout the region. Twenty-six libraries participated in this regional union list project, although many people fail to realize that there are that many libraries in the region.

A regional union list includes local and regional publications not usually found in commercially produced databases.

Summary

Union lists can be especially important to small and medium-sized libraries, as are most of the libraries in Guam and Micronesia. Both the periodicals budgets and means of locating material are often limited in most of these libraries. A regional union list codifies the periodical holdings of a region in one easy to use resource, facilitating research for the public and streamlining the work of librarians.

Union Lists are ever evolving works. Now that data has been entered into machine readable format, future revision will be much easier and faster. Revisions to the list will be done each summer with a new update mailed out each year in time for the annual meeting. Participating libraries will receive one copy for their library. Additional copies may be purchased from the Guam Public Library. [1]

If you are responsible for a library collection, please submit additions and/or corrections to this list. New participating libraries are always welcomed. You can do this by going through the *Union List of Serials in the Libraries of Guam and Micronesia* and marking up titles you have in your library or you can fill out an input form for each title. A sample **SERIALS INPUT FORM** is reprinted in Appendix 1 and input forms can also be found in the back of each *Union List of Serials in the Libraries of Guam and Micronesia* binder.

Additions and revisions should be sent to:

Joanne Tarpley Crotts
RFK Library
University of Guam
UOG Station
Mangilao, Guam 96923
E-Mail: jtarpley@uog9.uog.edu FAX: 671-734-6882 Tel: 671-735-2314

Note

1. Copies of the *Union List of Serials in the Libraries of Guam and Micronesia* can be purchased from the Guam Public Library at a cost of $10.00 plus $4.50 for shipping and handling. To purchase copies, contact the Guam Public Library, 254 Martyr Street, Agana, Guam 96910. Telephone: 671-477-6913, FAX: 671-477-9777

Appendix 1

UNION LIST OF SERIALS IN LIBRARIES OF GUAM AND MICRONESIA
SERIALS INPUT FORM

Reporting Library: ______________________________

Title: ______________________________

ISSN: ______________________________

Title History (if any) (Ex: Continued by, Continues ...)

____

Holdings: ______________________________

____

Currently receiving this title? ______

++

UNION LIST OF SERIALS IN LIBRARIES OF GUAM AND MICRONESIA
SERIALS INPUT FORM

Reporting Library: ______________________________

Title: ______________________________

ISSN: ______________________________

Title History (if any) (Ex: Continued by, Continues ...)

____

Holdings: ______________________________

____

Currently receiving this title? ______

NOTE: Please submit a **separate SERIALS INPUT FORM** for each serial title in your collection.

RETURN FORMS TO:
Joanne Tarpley Crotts
RFK Library
UOG Station, Mangilao, Guam 96923
Tel: 671-735-2314 FAX: 671-734-6882

The Relationship of the Education System to Libraries, Archives and Museums in Yap

Callistus Legdesog
Yap State Department of Education
Colonia, Yap

Introduction

Good afternoon ladies and gentlemen. The State Director of Education is not able to be with you today as he has to tend to some other matters elsewhere. He has asked me to convey his regrets and to welcome you on his behalf and on behalf of the Yap State Department of Education. I'm honored and humbled to represent the Director of Education in addressing such a prestigious organization. Thank you for this opportunity.

For discussion in this session, the Yap State Department of Education was asked to respond to the following three questions, which I will address:

1. What is the relationship of the Yap State Department of Education to the libraries, archives and museums in the State of Yap?

2. How does the Yap State Department of Education utilize these resources?

3. What is the Yap State Department of Education's plan for the development and support of small libraries in the different schools in Yap State?

Archives and Museum

The existing archives, as some of you may have already visited, I understand is comprised of few pieces of equipment and is manned by an Archivist. This one-man operation is currently engaged in microfilming vital government information, starting with the Yap State Department of Finance. Microfilming will eventually be done for all other departments and agencies of Yap State.

It is planned that this information will be stored on microfiche and on microfilm. It will be catalogued and computerized for the identification and retrieval of documents. Once set up, this naturally will become a resource center for the public, a resource that will be made accessible to students and teachers who are engaged in research projects. Currently, because of the beginning project status of its development, it is not ready to be used. Much work needs to be done, including the upgrading of equipment and resources.

In regards to a museum, currently there is no museum in Yap. However, as most of you have found out, Yap is archaic and is a living museum in and of itself. Notwithstanding, there is a multi-year *Cultural and Historic Preservation Plan*, prepared by the Historic Preservation Office and other related agencies and departments which includes plans for a museum.

Cultural and Historic Preservation Plan

The *Cultural and Historic Preservation Plan* was completed last year and is going now through a review process by different committees and agencies of the government. The focus of the plan is to coordinate the establishment of the following:

- cultural training workshops
- controlling research conducted on Yap
- a Yap State Museum
- a Cultural and Historic Sites survey
- the documentation of traditional practices and
- collaboration of the library, museum, archives and education in preserving the culture of Yap

This plan calls for a close inter-departmental integrated effort in its implementation phase. Involved in this effort are the following:

- Yap State Historical Preservation Office
- Office of Planning and Budget
- the two councils of traditional leaders
- Tourism
- Youth Services
- associations and religious groups in Yap
- Yap State Department of Education and others.

In this state-wide collaboration, the Yap State Department of Education is charged with the following duties and responsibilities:

> *Cultural Training in the School System.* This is an on-going program and has been so for a long time. My understanding is that Yap currently is the only state in the Federated States of Micronesia which has a *Culture Heritage Program* as a required course of study

in the public schools. Within the Yap State Department of Education Curriculum Office, we have a Culture Specialist position, a culture education framework and culture teachers in all of our schools.

Cultural Training for Foreign Workers and Visitors. A new program that will be initiated pending approval of this plan.

Establishing an Orthographic System for the Indigenous Languages of the State. There was a new orthography formulated about two decades ago, but with it has arisen controversies. Consequently, a task force was formulated to review and reexamine the orthography. Although this system is pending approval, some instructional materials have already been published in this format and are being used in some of our classrooms.

Revision of the Existing Cultural Curriculum. The revision includes requiring students to conduct research of sacred and historic sites in their villages to be archived and/or referenced in libraries. We have begun the initial implementation of the cultural framework and it is being pilot tested in the classroom.

Materials Development. Pending approval of a proposal to the United States Department of Education, a massive effort in material development will be underway. In addition to developing materials to augment the textbook shortfalls, materials will be developed in the different Yap State indigenous languages to support the *Vernacular Language Program* component of our Curriculum Division. We will shortly have a Vernacular Language Program Specialist who will spearhead this effort with our curriculum writers.

A portion of our *Cultural Heritage Program* is being contracted out to a private firm. Their efforts include documentation of oral traditions, culture and customs. These collections will then be transcribed and transformed into a format that can be used in the classroom as a part of our *Cultural Heritage Program*. Likewise, the same information can be turned over to the Yap State Archives and the Yap State Public Library.

With the availability of desktop publishing, we plan for our students at the high school level to participate in the writing and publishing of some of these materials. As part of the curricula, these students will go out into the community to interview people and record information for publication.

Plans for School Libraries

The Yap State Department of Education realizes the importance of libraries, museums and archives and the role they play in the development and education of our children. We believe that as our children enter the "information age," not only must they have basic knowledge learned at school but just as important, they must have the skills needed in order to access new knowledge and information.

Libraries provide a major source of information and resources in our community. They have to be developed, maintained and be made accessible. Currently, we have three libraries located at our secondary school sites: one at Yap High School, another at Outer Island Islands High School and one at Neighboring Island Middle School. We are gradually bringing up these libraries to eventually be fully functional and equipped.

Several years ago, the Yap State Department of Education started a program called *Library Corners* at all the schools. These so called "corners" ranged from the size of a classroom corner to a small building. Collections range from several hundreds to several thousands titles. Gradually, books were procured to expand these *Library Corners.* We will continue to expand our *Library Corners* whenever the financial resources permit. These projects are still continuing with funding from grants. Last year, the focus was on the high school libraries. This year the project continues with the focus on elementary schools.

We have two computer laboratories at our two largest high schools. Next week, our Computer Specialist will be going to Neighboring Island Middle School to set up the computer laboratory in their library. We will soon be piloting the use of computer technology at a few of our remote schools. If this scheme is promising, we have plans to eventually equip all our elementary school *Library Corners* with computers and appropriate educational programs so students and teachers can have access to the latest technology and information.

With computers at all the primary and secondary schools, the students will be taking an active part in gathering and publishing educational materials, using this technology, for their younger brothers and sisters to see and use. The high school students will be able to gather information and share their knowledge and culture using distance learning through the Internet. This technology will also enable students and teachers to record and store cultural information for eventual transfer to paper publication and/or CD-ROM format.

In spite of these good intents, we face many challenges. The harsh environment is damaging to the life of these materials and equipment. Termite infestation is a nuisance. Training in proper maintenance, care and organization of a library is very much needed. We are proposing to recruit a Library Development Specialist who will conduct training in how to make effective use of these materials as well as how to minimize environmental damage so that our short term investment will provide long term benefits. The Library Development Specialist will be an itinerant trainer going from island to island providing such training at each school site.

Conclusion

We at the Yap State Department of Education believe that everyone plays an important role in these cultural efforts. The archives, libraries and museums are important community resources. The Yap State Department of Education is a strong advocate of these resource centers and stands ready to carry out its ascribed roles and responsibilities and to provide support to others as appropriate.

We have already put in place some of these schemes. We will continue to improve them and collaborate with the libraries, museum, archives in our effort to preserve and perpetuate the culture of Yap. One future plan calls for an infrastructure that will house a museum, library, and the Historical Preservation Office, all in one, in the Archives.

We have come a long way and we still have a long way to go. A lot has been done, but much more is needed to be done.

Thank you and good day.

Let's Make Books!
The Benefits of Student Publishing in Promoting Literacy

Margo Vitarelli
Multifunctional Resource Center,
Palau Site Office
Koror, Palau

Introduction

Let's take a look at the different kinds of books and materials we have in our Pacific Island libraries and schools. When you do, you will find many useful reference books, colorful picture books as well as maps, novels and newspapers, just to name a few. All these are necessary and important to have, but often there is something noticeably missing -- books by indigenous authors about our own island people, communities, traditions, histories, and environment.

Why is it important to have books by local authors and materials about our own place in our libraries? Many books our children find in the library feature snow, rabbits, sky scrapers, or ballet lessons -- topics and objects unfamiliar to them. What kind of message does this send to our children? Faces and places familiar to them rarely appear in print. Where are we in this important world of books?

We know that people like reading about things they can relate to and are familiar with. Readers construct meaning from what they read based on their own background, experiences and knowledge. Seeing your own island people and stories in print increases a sense of self-worth and communicates to the reader that "this is important enough to be in a book." We also need island authors to document and publish their own experiences, indigenous knowledge and local events -- especially in light of the rapid changes the islands are undergoing -- to distribute in schools, libraries and the marketplace.

Bookmaking, Writing and Literacy

So how do we go about getting local authors to write? One solution is to conduct bookmaking workshops for students or teachers. It is important for both teachers and students to become authors; however, in this presentation I will refer mainly to techniques teachers can use to engage their students in classroom publishing or bookmaking. Although I refer to ***student publishing***, the process is essentially the same for conducting writing workshops for teachers.

Student publishing or bookmaking is a method of assisting and monitoring students (or any group) through the process of identifying topics, gathering information, writing, illustrating, designing and producing their own homemade books. If a simple step-by-step process is followed, creating homemade books will not be intimidating and can even be great fun. The goal is not to create slick professionally published books -- although also possible and highly encouraged -- but to engage all students in purposeful writing activities. And, because writing and reading go hand in hand, taking part in writing activities enhances reading skills. A writer must read what she or he writes in order to revise and edit!

Something magical happens when children see their names on original written materials and they respond with enthusiasm to writing and producing books. They share their books with pride and confidence and have the pleasure of seeing their books read by others. Creating their own books stimulates more writing. As young authors see the tangible results of their work, more ideas for books begin to flow. Publishing children's written work in a final copy that is shared publicly is a powerful tool to motivate and engage students in continued reading and writing. Teachers who have undertaken student publishing projects in the classroom have discovered that books written by local authors are often the most sought after in the library.

Bookmaking is writing for an authentic purpose. Too often, our classroom writing activities focus only on the mechanics of writing and very little creative self expression. Writing assignments for students often consist of asking them to add the correct punctuation or capitalization to a series of uninteresting sentences having little to do with their lives. Students can learn these same writing mechanics skills by creating their own stories -- meaningful to them. When students write for the real purpose of creating a book and can choose their own topic, it gives the process of writing validity, increases student interest and provides the authors with recognition and exposure.

Rather than doing mundane writing assignments collected by the teacher and put away in a file, writing done for making a book has illustrations, page numbers, binding, a title, a cover, and most importantly, an audience. For some children, publishing promotes a "leap into literacy" because their own writing may be the first successful reading they do.

Publishing student work also legitimizes the need for revisions and writing conventions such as correct spelling, grammar, clarity and format, providing a purpose for doing one's best work. Once you "go public," the writing has to be in its best form. There is no question that publishing authentic writing for an audience increases a student's willingness to revise.

Step-by-Step Approach to Making Books

Bookmaking is not difficult but must be done with a step-by-step approach to be successful. Books are created over time and teachers must accept that it will be a time-consuming process. Students must be given ample time each day to complete a part of the process, whether it be brainstorming topics, writing the first draft or illustrating the book. If the teacher plans a bookmaking project according to a series of outlined steps, the results will be highly rewarding (see Appendix 1). The basic steps include:

1. Pre-writing activities
2. Draft writing
3. Revision
4. Editing
5. Deciding what kind of book to make
6. Planning or designing the whole layout of your book
7. Illustrating
8. Making a title page
9. Making the cover
10. Binding
11. Presentation, promotion and use of the book.

If a teacher divides the bookmaking steps and students do part of the process each day, it will be an exciting and satisfying learning experience, not an overwhelming task.

In the beginning, students frequently say they don't know what to write about. Teachers can stimulate ideas for topics by starting the writing process with an informal class discussion, a brainstorming session, a thought provoking question, a project, a guest, a trip or a special presentation. These are called *pre-writing activities* and are important prerequisites to writing, as they stimulate student ideas and increase interest in a topic. Teachers can also suggest topics they know are popular with students. For example, ideas to stimulate student writing for bookmaking include topics that are close to home (my family), about myself (my first memory), real life experiences (the most frightened I've ever been), imagination (what kind of animal would I like to be) or how-to (how to weave a basket). A teacher may stimulate the thinking process of the student, but teachers assigning topics to students is not recommended. The final choice should be the student's so that they have a sense of ownership for their own book.

It is important to set-up a comfortable classroom environment for writing. The climate of the classroom contributes to students' willingness and eagerness to write. Student writers need to feel safe and unafraid to take the risk required in expressing oneself. Writers should be able to choose their own writing topics as often as possible. Writers need regular chunks of time to write. Students like to get responses from other students, so it is important for students to be able to talk with others and share their writing as they go along. Most importantly, writers need to know that their first drafts will not be perfect and it is completely acceptable to make mistakes. It is most important to freely express oneself, get the ideas across and then worry about rules and writing mechanics later. By creating this positive and open classroom climate, writing will become an activity that students look forward to.

Once the writing process is completed, putting a book together requires some special materials and some hands-on skills. Depending on the kind of book you are making, you may need glue, scissors, colored pens or pencils, rulers, pencils, fine tipped markers for neat lettering, erasers, colored paper or a stapler. To add durability, book covers can be laminated. Students will need space to work, the freedom to move around and the chance to share ideas with others.

One of the best approaches to bookmaking for beginners is for a class to cooperatively create one book together. This is done by the students all writing on the same topic, preferably one the group has chosen. Each student then creates one page of the book with an accompanying illustration. The pages are compiled and the result is a whole class book. For example, a possible topic for a book of this kind might be "I am an expert in ... ." Each student writes about something they can do well. Although the topic is the same for all students, the content of each story will be completely different since each student has different talents and skills. Students will enjoy reading about what other students are experts in. A cooperative whole class book is less time consuming than having each student create a book of their own and is an excellent first project for new bookmakers (see Appendix 2).

There are many different formats for books students (or teachers) can make. You can create books that fold out like an accordion, make over-sized books, tiny mini-books, books with pages cut in special shapes, or books with pop-up illustrations. An eight-page book can even be made from a single sheet of paper (see Appendix 3).

Books can be illustrated with original drawings, photographs you have taken yourself, with stick-figure cartoons, or with magazine cut-outs which are pasted up. When designing the layout for pages in the book, there are many styles that can be used (see Appendix 4). Books can be bound in different ways, including stapling, folding, punching holes and lacing with ribbon or spiral binding.

So what do you do with student books once they are completed and published? Celebrate them with a book display. Throw an author's party. Send announcements about the new books to parents. Have students who are interested do "read-alouds" of their own books in front of the class. Invite parents to attend a student book display and let the students explain to the parents how the books were made. Create an attractive arrangement of new books on the bulletin board for the whole school to see and enjoy. Create a special section in the library for student authors and let other students check out the books.

Conclusion

The process of bookmaking teaches students many skills from planning, illustrating, discussing, cooperating, designing, to reading well and writing clearly. Bookmaking gives students the opportunity to practice decision-making, to make their own choices and to think creatively -- rare opportunities in our classrooms today. By taking the time to help students create books from their writing, we show students that we value their work. Engaging students in publishing provides our libraries with books on local topics by local authors, thus giving respect and recognition to local knowledge, people and unique events in the islands.

A book is a special thing that puts our writing into a lasting and attractive format that can be enjoyed and shared over and over again. Students are aware of this magical quality of books and therefore, bookmaking empowers young authors and gives then pride and ownership in their own unique creations. It is exciting for a child to imagine their own simple stories made into real books! Bookmaking is an absorbing activity requiring a child's complete attention and focus. When a child is involved in the enjoyable process of bookmaking, they naturally become motivated to read and write. Having the desire to read and write for your own interest and enjoyment -- not because it is required -- is a crucial step in promoting literacy in our islands.

Note

A locally made video, *Bookmaking with Students* takes a group through each step in the bookmaking process. The video is available through Margo Vitarelli, P.O. Box 1781, Koror, Palau 96940

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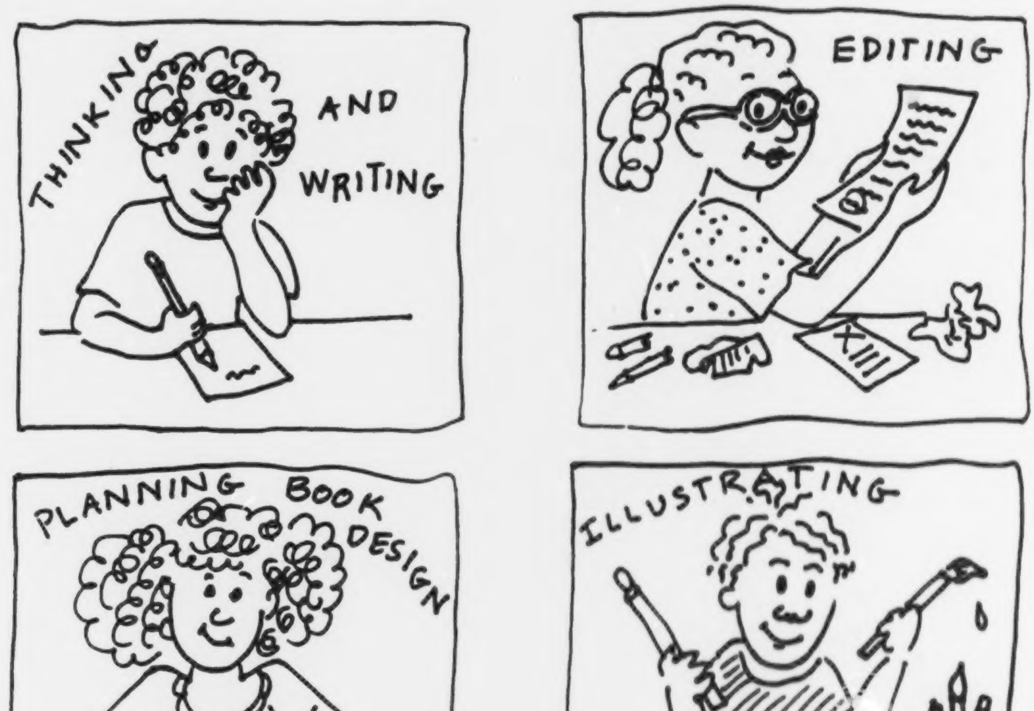
Appendix 1

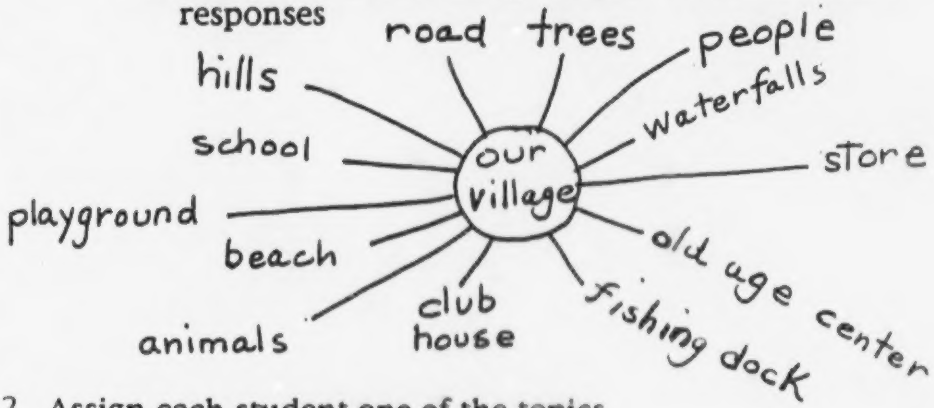


Some of the steps
in bookmaking!

Appendix 2

Cooperative Bookmaking Project:
One page per student = a book!

1. Whole class brainstorming
    - * choose a theme - write about what you know
    - * example: *What can be found in our village?*
    - * Webbing on blackboard by teacher - Solicit student responses



2. Assign each student one of the topics
    - * example: *waterfall*

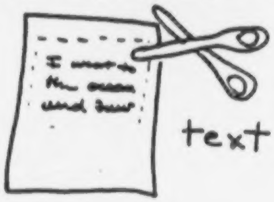
3. Student makes a complete sentence using the topic assigned
    - * example: *We have a waterfall in the village.*

4. Students edit each others' work
    - * example: *We have two big waterfalls in our village.*
    - * edit for mechanics and content
    - * possible suggestions/comments from peers

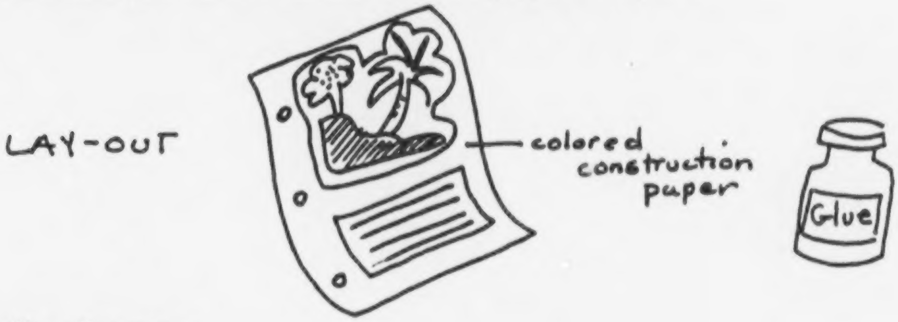
5. Students write the sentence neatly
    - * use light pencil guidelines
    - * leave large margins

6. Student illustrate their sentence
    - * choose from available art materials
    - * steps: light sketch first, outline in marking pen, color in with colors of your choice (crayon or colored pencil)

7. Cut out the art work and the text- two separate parts



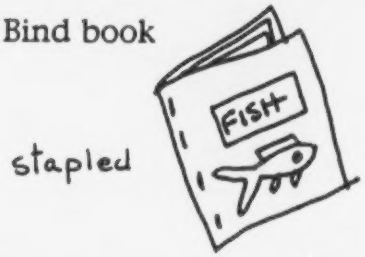
8. Lay out the art work and text - one page per student
    * paste illustration and text on colored construction paper
    * let student decide lay-out style (text on top or bottom?)
    * students put their names on the pages they did



9. Compile all pages
    * students decide in what order the pages will go

10. Create a cover page
    * book title and illustration

11. Bind book



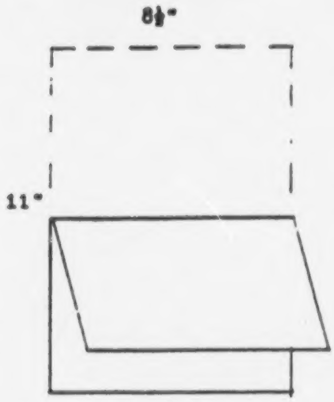
12. Read-aloud the completed book by teacher and/or student

13. Put the book in the library to share with others

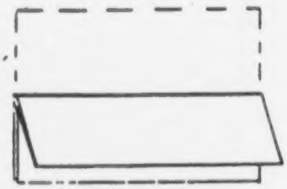
MRC Palau site office

Appendix 3

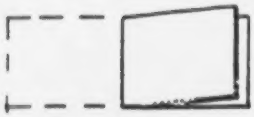
MAKING AN EIGHT-PAGE BOOK FROM ONE SHEET OF 8½ BY 11-INCH PAPER



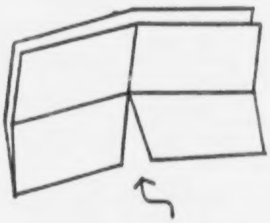
Fold in half



Fold in half again

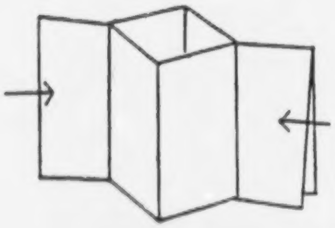


Then fold over

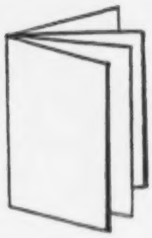


Open sheet of paper

Cut paper with scissors to center of fold



Open sheet and fold over to form a diamond



Push in sides to form..............8-PAGE BOOK!

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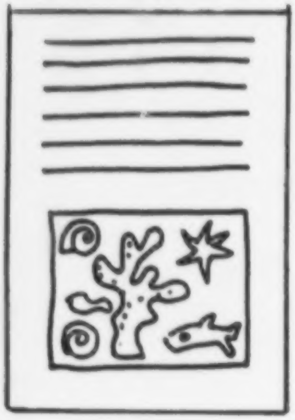
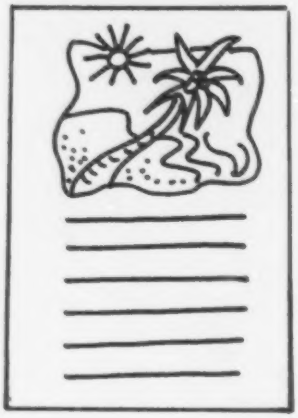
Appendix 4

DIFFERENT LAYOUT STYLES

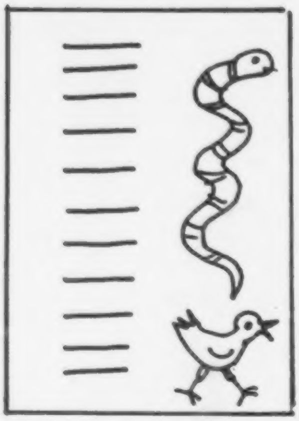
**Picture on bottom
Text on top**



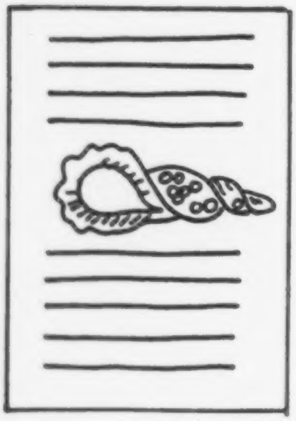
**Picture on top
Text on bottom**



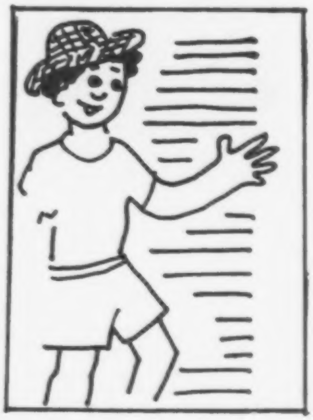
**Picture on one side
Text on the other side**



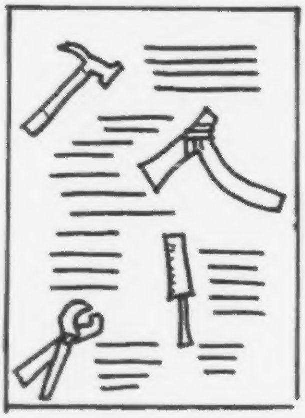
Picture in between text



Text wraps around picture



Pictures and text scattered



PEACESAT Access to the Internet in the Micronesian Region

Arlene Cohen
RFK Library, University of Guam
Mangilao, Guam

Introduction

Telecommunications and new information technologies are making a significant impact on library development throughout the world. In the Micronesian region, the provision of low-cost reliable telecommunications networks is sorely needed to foster library development. In the early 1970's, the Pan-Pacific Education and Communications Experiments by Satellite (PEACESAT) satellite network was established to provide the Pacific Islands access to low-cost voice and data communications. Throughout the years, PEACESAT has had a challenging history in attempting to provide this capability.

In 1994, one of the more exciting PEACESAT applications occurred when full Internet access became available to the Pacific Islands. Local PEACESAT station operators can now initiate Internet access by communicating through the Honolulu PEACESAT headquarters hub to the University of Hawaii Internet host. Although this capability has not been fully supported, promoted and utilized, it has a significant potential to support resource sharing and library development in the region.

At the 1995 *Asia-Pacific Library Conference* held in Australia, Peter Walton, a librarian in Fiji commented on another significant issue hampering library development in the region.

> "For librarians and information workers in the Pacific, many of the problems stem from not knowing what is possible and how new technologies and communications could help in improving library services (Walton, et al., 1995, p. 112).

This session attempted to address Peter Walton's concern and also promote the use of PEACESAT to improve library services. To this end, full Internet access using PEACESAT and its potential application for resource sharing and information access was demonstrated for the first time on the island of Yap. The session was held at the PEACESAT station, housed in the Yap State Department of Education Administration Building in Colonia, Yap.

At the *PIALA '93* meeting in Saipan, a similar session was held showing dial-in access to the Internet and OCEAN, the RFK Library online public access catalog at the University of Guam. At that session, we used PORTAL, a commercial Internet provider in California, connecting through TYMNET, a commercial telecommunications link. The need for a regional resource sharing network was also discussed, but low-cost access was essentially not available. At the 1993 session, the author described her experience in that:

> "... the only way used to access OCEAN outside of Guam is by placing a long distance phone call [and] access to the Internet is available from Saipan using TYMNET ... but this service is not available anywhere else in the region." (Cohen, 1994, n.p.).

The author went on to state that:

> "A possibility for further exploration is the use of PEACESAT to access these resources." (Cohen, 1994, n.p.).

During the past two years, PEACESAT has become a technically viable option to access the Internet from sites in Micronesia, as this session went on to show. However, there are some serious issues that must be addressed before PEACESAT will be fully utilized. Among the problems are the limited satellite telecommunications channels and contention for their use; equipment malfunctions; lack of trained personnel at the local PEACESAT stations; and once trained, the shifting of trained station operators to new positions within other local government agencies.

Additionally, most users must go to their local PEACESAT station to access the Internet. This can pose a hardship for most potential users as the station may be a long distance from their worksites. A low-cost method to access PEACESAT from worksites must also be developed before users will fully utilize the PEACESAT network.

PEACESAT Internet Access

The session began with the Internet described as an interconnection of computers throughout the world providing communication, information and resource sharing services. Using the Internet, one can connect to a computer on the other side of the world as if it were in the next room. This Internet interconnection rests solely on the fact that all computers are using TCP/IP, a set of telecommunications protocols or programs to communicate with each other. A unique address (referred to as the IP address) is given to every computer connected to the Internet. The address appears in both alphabetic and neumeric form. The *Global Internet Connections* map (see Appendix 1) distributed at the session shows the Guam and Hawaii Internet computer hosts with their unique IP addresses on both forms.

With this connectivity, users can search for, view and retrieve information instantly from computers throughout the world; or send an electronic mail message to one or thousands of people. During the session, participants were shown how these capabilities can be used for information access and resource sharing to improve library services.

The online presentation began with a demonstration of an interlibrary loan transaction. For the demonstration, we assumed a user living in Colonia, Yap asked the Yap State Public Library for a copy of the book on indigenous navigation in the Pacific written by Nick Goetzfridt.

After establishing the PEACESAT connection through the Hawaii Internet host, we connected to the University of Guam Internet host using the TELNET command. We then logged into OCEAN, the University of Guam online library catalog. By searching OCEAN, we determined that the book was in the collection and available for interlibrary loan. The call number and other bibliographic information was recorded. We then disconnected from the RFK Library and began using the *Pine E-mail* program. An E-mail message requesting the book be loaned to the Yap Public Library was sent to the RFK Library Interlibrary Loan Department, using their E-mail address:

rfkill@uog9.uog.edu

Although this session was not designed to train participants, copies of *The UOG Bullcart Trail* (Barber, Cohen, 1995a) and *The Pine E-mail Program* (Barber, Cohen, 1995b) were distributed. These publications contain detailed step-by-step instructions for using the TELNET command and sending E-mail messages. They are available free of charge from the University of Guam College of Agriculture and Life Sciences for the asking.

Since people using the University of Hawaii and University of Guam Internet hosts need user accounts on both computer systems, applications for user accounts were also distributed. Copies of these forms are included as Appendix 2 and Appendix 3. All session participants were encouraged to apply for accounts on both the University of Hawaii and University of Guam systems and work with their local PEACESAT station operators to facilitate access.

The next part of the demonstration focused on accessing information on the Internet through the World Wide Web. The World Wide Web (WWW) is a navigational tool used to organize, display and link information stored on computers throughout the world connected to the Internet. WWW *sites* are the actual computers where information is stored and the unique location of the information is called the *http address*. Information displayed on the WWW may have highlighted terms or *links* allowing users to link or seamlessly move to related texts and information stored elsewhere on the Internet.

Many organizations use the WWW to provide information about their group or the full text of their publications. In June, 1995, Tom Gerhardt, a computer linguist and information scientist working in the Saarland University and State Library in Saarbruecken, Germany offered to establish a PIALA WWW site on a computer at Saarland University connected to the Internet. The generous offer was accepted by the author on behalf of PIALA. Information about PIALA and some PIALA publications were sent to Germany and the PIALA Home Page (see Appendix 4) was established in July, 1995.

In an effort to make the World Wide Web relevant to the conference participants, the first WWW site visited was the PIALA Home Page at the http address:

http://www.uni-sb.de/z-einr/ub/lib/PIALA/

After showing the PIALA Home Page, we linked to the *Webmaster's Message of Greeting* to participants at PIALA '95 (see Appendix 5). We then followed many other links stemming from the PIALA Home Page to demonstrate the World Wide Web.

The session closed with the group sending the E-mail message shown in Figure 1 to Tom Gerhardt in Germany.

Figure 1

```
From acohen@uog9.uog.edu Thu Nov  9 16:36:24 1995
Date: Thu, 9 Nov 1995 16:36:23 +0000 (WET)
From: Arlene Cohen <acohen@uog9.uog.edu>
To: "Tom C. Gerhardt" <ubstg@rz.uni-sb.de>
Message-ID: <Pine.ULT.3.91.951109163008.28032A-100000@uog9.uog.edu>
MIME-Version: 1.0
Content-Type: TEXT/PLAIN; charset=US-ASCII
Status: RO
X-Status: D

Hi Tom,

Thanks for the interesting message to every attending PIALA Conference
in Yap.  So far so good..

Over 30 of us are composing this message from the PEACESAT station in
Yap.  It is raining and it is the first time that we are aable to
cvommunicate using E-mail vai PEACESAT  in Yap.


PIALA Planning Committee -Yap

PS.  We did not make the typos..
 It was Arlene
```

Conclusion

Improving library services within Micronesia is critical to regional development. The development of resource sharing networks and new technologies to access information can make this possible. Using the telecommunications capabilities presented in this session, much can be done to further information access and resource sharing. PEACESAT was shown capable to provide this access, although there are some serious issues that need to be addressed before PEACESAT can be considered a viable solution.

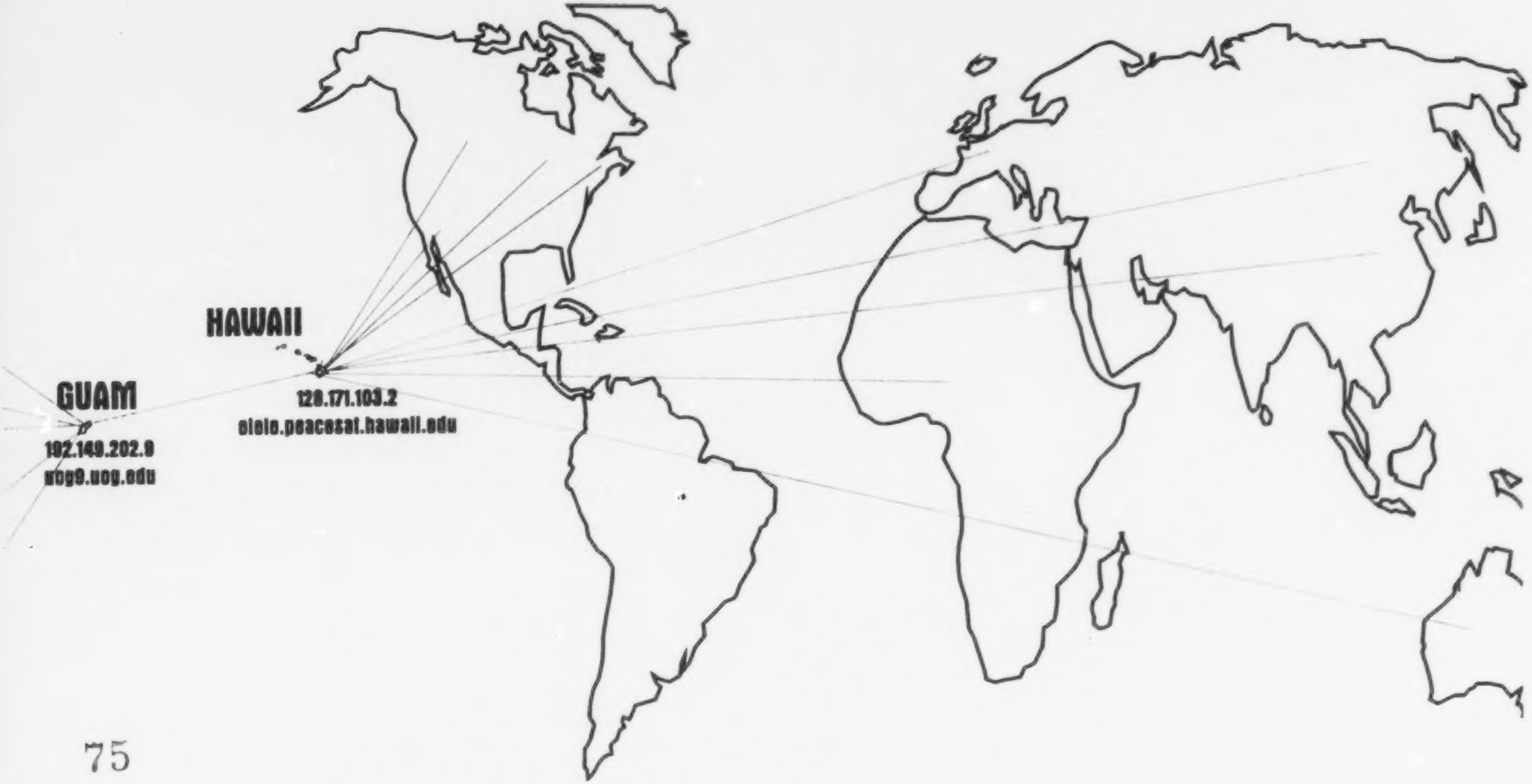
References

1. Walton, Peter, Joanne Tarpley and Arlene Cohen. (1995). "Improved Communication Linkages in the Pacific Islands Region, and the Implications and Opportunities for Library and Information Services." In *Asia-Pacific Library Conference: Conference Proceedings; 28 May 1995-1 June 1995, Brisbane, Australia;* compiled in two volumes. Vol. 1, 101-117. Australia: State Library of Queensland.

2. Cohen, Arlene. (1994). "Computers: Access to the University of Guam Library and the Internet." In *PIALA '93 Proceedings*, edited by Margaret Edmundson. Majuro, Marshall Islands: Pacific Islands Association of Libraries and Archives.

3. Barber, Bob and Arlene Cohen. (1995a). *The UOG Bullcart Trail.* College of Agriculture Publications On-Demand series. Mangilao, Guam: University of Guam, College of Agriculture and Life Sciences, Guam Cooperative Extension.

4. Barber, Bob and Arlene Cohen. (1995b). *The Pine E-mail Program.* College of Agriculture Publications On-Demand series. Mangilao, Guam: University of Guam, College of Agriculture and Life Sciences, Guam Cooperative Extension.



Global INTERNET Connections

Appendix 2

PEACESAT
University of Hawaii at Manoa
Old Engineering Quad., Bldg. 31
Honolulu, Hawaii 96822
Phone: (808) 956-8848 Fax: (808) 956-2512

Request For PEACESAT ELELE Internet Account

By completing this form and sending it to us, you are requesting an account on the PEACESAT ELELE Internet host computer. Your account is to be used for non-profit use only!

Please answer the following questions:

Who is requesting the account? ______________________________

What Dept./Institution are you from? ______________________________

What is your mailing address? ______________________________
____
____
____

Phone: ______________ Fax: ______________

Why do you wish to have an Internet account from us?
____
____
____
____
____
____
____
____

What would you like your login to be? (1-8 characters)

Choice 1: ______________

Choice 2: ______________

Thank you for completing this form. Please send or fax it to the above address. We will then contact you with a confirmation of your account.

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Appendix 3

UOG Internet Node Account Application

!!NOTE!! Graduate students must attach a letter signed by your advisor or professor stating that you are a Graduate Student and the purpose of your internet access. Passwords are only good for 60 days (for security purposes) and renewable upon request & verification of your graduate status.

Last Name:________________ First Name:________________ MI:____

Department/College and Location:________________________
or address (All Office room numbers and their location/building)

UOG Affiliation: Administrator Faculty Staff Graduate Student Other
(Circle One)

If "Other" explain:________________________

Status (employees only): Full Time Part Time Phone Numbers:____________

Fax Number(s):________________ Training Required: Yes No

Personal Specification (If desired):

(8 chars. Or less)
Userid:________________

(8 chars. Or more;minimum 6)
Password:________________

I understand that this privilege account is given to me by the University of Guam. Therefore, I will personally use this account in relation to my work and/or studies. I also understand that this privilege can be revoked at any time if I will release my password to anyone for his/her use.

Applicants Signature________________ Date:________________

Supervisor/Professor Signature:____________ Date:________________
(only for Grad Students)

(This Portion Completed by UOG Computer Center)

UOG President's Approval (if required):____________ Date:____________

Computer Center Administrator's Approval:____________ Date:____________

Verified By:____________ ____________ Date:____________
Print Name Signature

Account Expiration Date:____________

Completed by Signature:________________ Date:____________

Issued by Signature:________________ Date:____________

Remarks:________________________________

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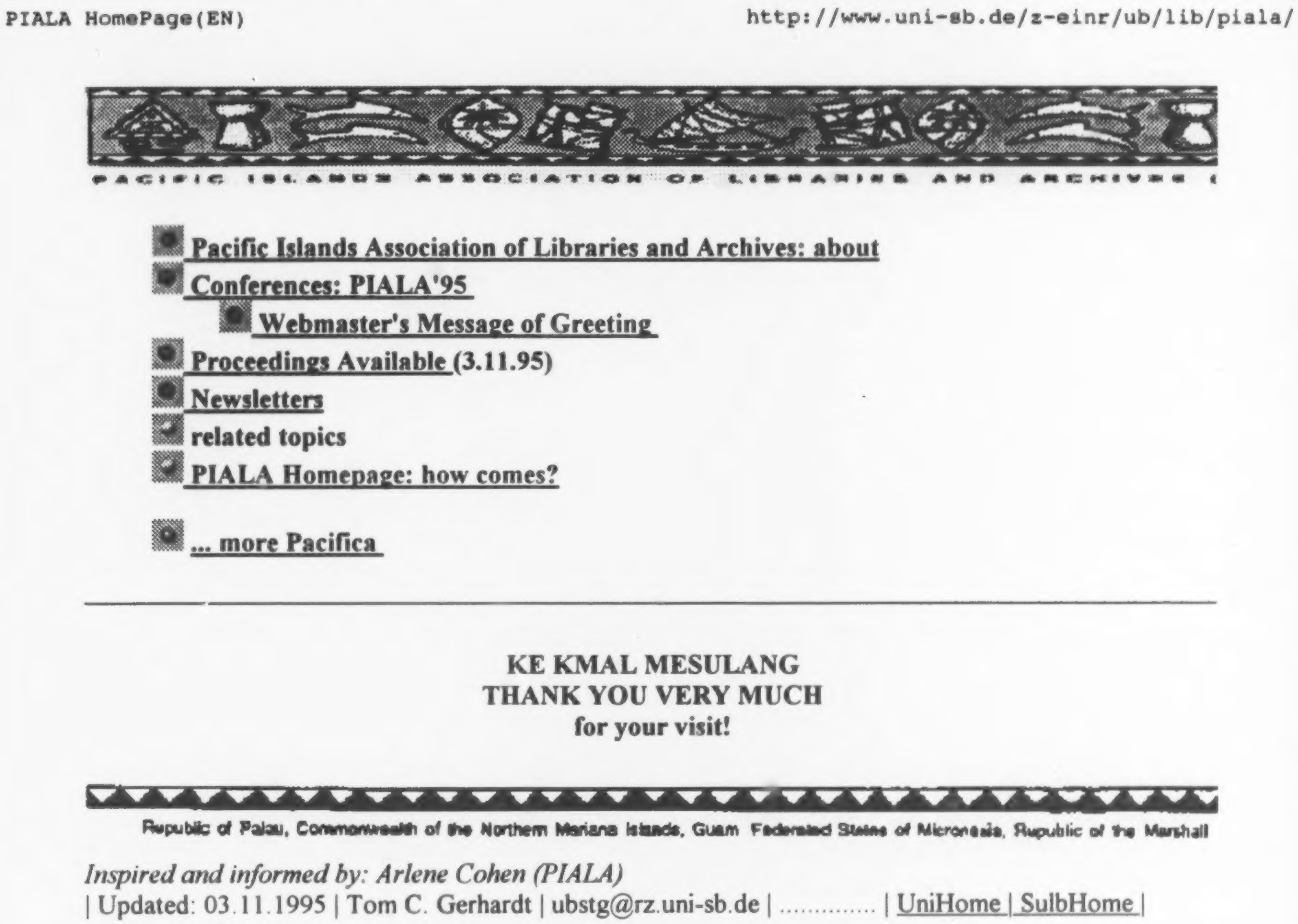
Appendix 4



PIALA HomePage(EN) http://www.uni-sb.de/z-einr/ub/lib/piala/

PACIFIC ISLANDS ASSOCIATION OF LIBRARIES AND ARCHIVES

- Pacific Islands Association of Libraries and Archives: about
- Conferences: PIALA'95
  - Webmaster's Message of Greeting
- Proceedings Available (3.11.95)
- Newsletters
- related topics
- PIALA Homepage: how comes?

- ... more Pacifica

KE KMAL MESULANG
THANK YOU VERY MUCH
for your visit!

Republic of Palau, Commonwealth of the Northern Mariana Islands, Guam Federated States of Micronesia, Rupublic of the Marshall

Inspired and informed by: Arlene Cohen (PIALA)
| Updated: 03.11.1995 | Tom C. Gerhardt | ubstg@rz.uni-sb.de | .... | UniHome | SulbHome |

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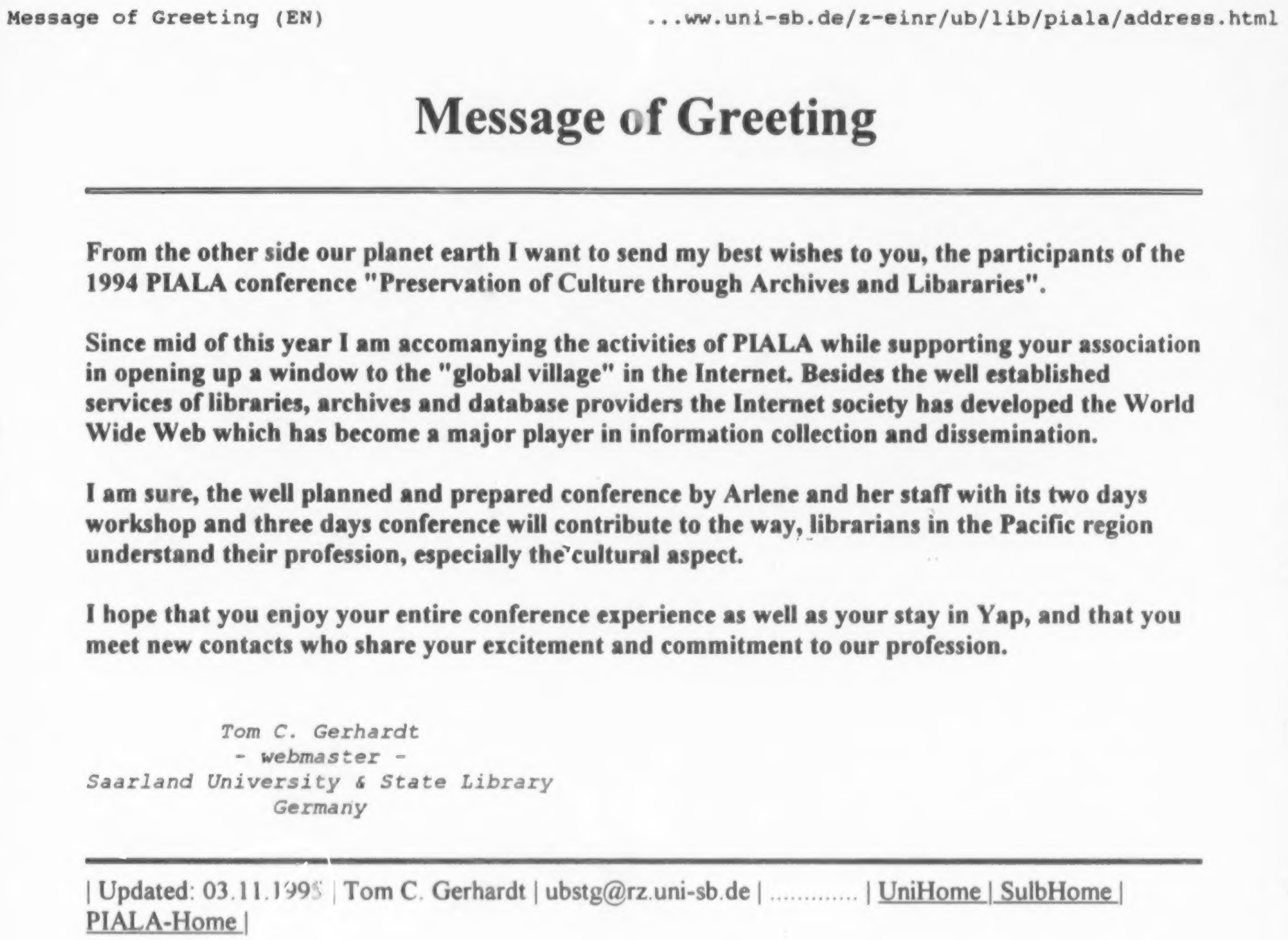
Appendix 5



Message of Greeting (EN) ...ww.uni-sb.de/z-einr/ub/lib/piala/address.html

Message of Greeting

From the other side our planet earth I want to send my best wishes to you, the participants of the 1994 PIALA conference "Preservation of Culture through Archives and Libararies".

Since mid of this year I am accomanying the activities of PIALA while supporting your association in opening up a window to the "global village" in the Internet. Besides the well established services of libraries, archives and database providers the Internet society has developed the World Wide Web which has become a major player in information collection and dissemination.

I am sure, the well planned and prepared conference by Arlene and her staff with its two days workshop and three days conference will contribute to the way, librarians in the Pacific region understand their profession, especially the cultural aspect.

I hope that you enjoy your entire conference experience as well as your stay in Yap, and that you meet new contacts who share your excitement and commitment to our profession.

Tom C. Gerhardt
- webmaster -
Saarland University & State Library
Germany

| Updated: 03.11.1995 | Tom C. Gerhardt | ubstg@rz.uni-sb.de | .... | UniHome | SulbHome | PIALA-Home |

Planning for a Library Profession: The Development of the University of the South Pacific Training Programme

Jayshree Mantora
Pacific Information Centre, University of the South Pacific
Suva, Fiji

Introduction

The South Pacific region covers 30 million square kilometres of ocean, an area comparable to the combined land area of the United States, Canada, Australia and Europe. The land area of the twenty-two island states and territories making up this region occupies less than 2 per cent (553,293 square kilometres) of the ocean area. To put this into perspective, this total land area is a little smaller than France or less than twice the size of Italy.

The University of the South Pacific (USP) was established in 1968 to serve the needs of eleven of these twenty-two island nations of the South Pacific area. The University serves an area of 14 million square kilometres of which 0.5 per cent is land area. USP member countries include, in descending order of number of students: Fiji, Tonga, Solomon Islands, Kiribati, Vanuatu, Cook Islands, Western Samoa, Nauru, Tuvalu, Niue, Tokelau. In 1991, Marshall Islands joined as the twelfth member. The governments of the University member countries contribute to its funding on the basis of number of students from each country.

The University is a major resource base in the region in terms of academics, professionals and library collections. It has a total staff of 992 of whom 344 are academics and professionals and the remaining are intermediate and junior staff. There is a student population of almost 9,000, sixty per cent of whom undertake their studies as extension/distance education students scattered throughout the twelve member nations. In both categories the major proportion of students come from Fiji : they account for 58% of the off-campus and 76% of the on-site students. The smallest proportion 0.35% come from Tokelau. Except for Tokelau, there is a University Centre in each of the member countries. There are even 22 students from the Federated States of Micronesia this year.

Laucala Campus Library

The University's main library is in Suva, Fiji, and is one of the largest in the region in so far as collection and staff are concerned. It has a staff of seventy, of whom fourteen are professional librarians and seventeen are para-professionals.

The library consists of a three-storey building with a seating capacity for 750. It houses the largest library collection in the USP region and one of the largest in the wider South Pacific area. It has a stock of 600,000 volumes, close to 600 subscription titles and approximately 6,000 periodical titles received by exchange or gift. It acts as a depository for the United Nations and its agencies, the South Pacific Commission, the World Bank and for EC documents. In 1994 the recurrent budget stood at F$486,000 with further aid donations amounting to F$75,000.

In view of the fact that it is the largest in the region and the small sizes of the few national and other libraries in the South Pacific, the USP Library attempts not only to meet the needs of its geographically scattered patrons, but also to respond to the information needs of the region generally. In addition to its more traditional roles, it has assumed roles and undertaken activities not normally associated with an academic library. These activities include identification and collection of regional publications, production of national, regional and special bibliographies, acting as a depository, establishment and operation of an ISBN centre, provision of regional information services, and training of library personnel.

Historical Background of Library Training Efforts

Although several reports published in the region made a reference to the need for trained librarians, it was Harold Bonny's report to the South Pacific Commission in 1962 which stressed that "the largest single factor retarding library development in the South Pacific is the lack of trained personnel".

The Fiji Certificate in Librarianship

It was not until 1969 that the Fiji Library Service, as it was known then, together with the University of the South Pacific Library, considered it opportune to develop a course to train para-professional library staff. The planning took three years and in 1972, the Fiji Certificate in Librarianship was introduced by the Fiji Library Service (Holdsworth, 1980). It was also during this time that as the University of the South Pacific first opened its doors to students, it became immediately apparent that training for library staff, in particular for intermediate and junior library staff, was essential. Within a period of four years USP's few professional staff along with Library Service of Fiji and other professional librarians in Fiji met this challenge by developing the first semi-formal training for non-professionals in Fiji. There was no budget allowed for the course and all the lecturers were voluntary. Of the six courses that comprised the Course, the first four were run by the staff of the Fiji Library Service, and the remaining two by USP.

The Fiji Library Certificate was in existence from 1972 to 1980 and although it was primarily for people working in libraries in Fiji, there was a number of personnel from other countries in the region included in the programme. The training was in the form of a series of one-week practical workshops. It was this training that was instrumental in generating interest in developing a programme that would benefit the entire region. In the eight years it was offered, a total of 72 people received their first training. A large number of them continued on with further training. It is this group that has formed the core of a dedicated group of para-professional library assistants in the South Pacific (Rainey, Mamtora, 1994).

The Certificate in Librarianship

By the middle of the 1970s it was obvious that a more intensive training programme to include both theory and practical aspects of librarianship was needed. Furthermore, for all libraries in the region to benefit, it was necessary to spread this programme to the remaining USP member countries. The Fiji Ministry of Education was keen for USP to take over the training because of the resource implications, both financial and human, that it was beginning to face. At the same time USP was keen to develop the training into a correspondence course for the region. Financial limitations delayed its introduction until the second half of 1981 when a Peace Corps Volunteer based at USP Library was assigned to run the new USP Certificate in Librarianship. Support for the Certificate in Librarianship became USP's first formal commitment to library education in the South Pacific.

The Certificate in Librarianship was a distance education programme which meant students received the course materials and basically worked on their own. Written assignments were sent to the course tutor in Suva who then marked and returned them to the individual. There were no lectures but in the countries where tutors were available, face-to-face tutorials were offered on a weekly basis. Satellite tutorials to students around the region were offered by the Coordinator in Suva on a fortnightly basis. Face-to-face tutorials were available to students in the Suva area.

The first five of the seven courses were general in nature, while the remaining two at a slightly more advanced level offered the option of specializing in a school, special or academic librarianship. The courses were all prepared by a USP Library team comprising two Peace Corps Volunteers. A Coordinator from the Faculty of Education of the University of British Columbia assisted with course writing and administration from 1981-1983. Funding was acquired from the Canadian International Development Agency (CIDA) for writing and printing of course materials and running two regional workshops until 1984 when the University Library absorbed the costs of running the programme into its own budget (Simmons, 1987).

To qualify for entry into the programme candidates had to have a pass standing in the New Zealand University Entrance English or have passed the USP English A Introductory Course. There was no requirement for library work experience. Those candidates who had completed the Fiji Certificate in Librarianship were able to gain the new Certificate by taking two courses in the programme, the management course plus one of the two elective options. The

Certificate in Librarianship consisted of seven courses, five of which were compulsory plus one of the two electives (see Appendix I). Students were allowed to take two courses each semester, thus they could conceivably complete the programme in three semesters or one and a half years. On an average, students for a variety of reasons, took considerably longer to complete the programme.

The programme continued through the 1980s. It was phased out at the end of 1993 and replaced by the Diploma in Library/Information Studies. By the end of 1993, 197 people had graduated with the Certificate in Librarianship (see Appendix 1).

The Diploma in Library/Information Studies

By the middle of the 1980s the question had arisen about the need for further training beyond the Certificate level. University Centre directors, government officials as well as librarians throughout the region saw a need for further training in their respective countries. The Pacific Information Centre Advisory Committee at its meeting in November 1985, expressed a need for more skills and expertise and requested a Diploma course to continue from the Certificate programme. In response to this request, USP Library staff immediately set about working on a proposal for a new programme. There then followed a great deal of planning and consultation to identify new areas for an upgraded programme. In order to more accurately define the role of libraries and librarians, it was agreed that the concept of the programme would be expanded from 'librarianship' to 'library/information', 'libraries' to 'library/information centres' and the term 'librarians' to 'library/information specialists' (Simmons, 1987). Financial support for the new Diploma programme came from the International Development Research Centre in Canada in 1988 for a three-year period. Once again, the University took over the financial responsibility for the programme at the end of this period.

The Diploma does differ from its two predecessors. Perhaps the greatest strength of the new programme has been the involvement of more experts from outside the region who have experience of the Pacific and a good understanding of the needs of the region. Professional staff of the University Library have also been involved in providing feedback and making suggestions about the written materials. Having a large number of writers with different backgrounds involved in preparing the courses has been advantageous because it has given the programme a broader range of ideas and a richer in-depth appeal for students.

The Diploma Programme

The Diploma is a recognised and accredited University programme and can be a step towards a degree at the University of the South Pacific. The library/information courses are all first and second year level. For students who do not wish to continue towards a degree, they may stop once they have completed the Diploma. For students wishing to continue on this means they will have completed ten units towards the total of twenty units required for a bachelor's degree.

As one would expect, the qualifications for admittance to the Diploma are stricter than they were for the Certificate. Admission requirements are shown in Appendix 2. A total of ten courses are required to complete a Diploma. The library/information courses total nine in number, six of which are compulsory; a further four academic courses chosen as electives complete the programme. Students may elect to do four one hundred level academic courses or they may use a combination of one hundred and two hundred level courses to complete the requirements.

The first four library/information courses cover the basic areas of librarianship found in most overseas library schools: the role of libraries in society, selection and collection development, cataloguing and classification and reference/information services. These courses are all at the one hundred level. The course in library/information management and the courses in specialized librarianship are at the two hundred level.

The management course is a required course and is at a second year level. In the specialised courses there are four options: school library/information services, academic library/ information services, public library/information services and special library/ information services. These four courses are also second year level and students are required to choose one, although they may elect to do more if they so wish. Each of the special courses is a separate course and the subject is treated in much greater detail than they were in the Certificate in Librarianship programme. In that program, only the school library course was a separate course, the other three specialisations were one course (see Appendix 2).

On-campus Project

The Diploma began in Semester One, 1990 as an on campus pilot project. Twenty-two candidates from Fiji and the region began the programme. Scholarship money was provided by the Asia Foundation and IDRC. This money was used for living accommodation, textbooks, fees, and other associated costs. Individual governments paid the airfares for students outside of Fiji.

Each semester two library/information courses were offered and those students who were attending full-time took one or two electives in their programmes as well. To make it possible for a number of working students in the Suva area only able to attend classes after working hours, library/information courses were held after hours (5:00 pm - 8:00 pm) twice a week. Class time was divided into lectures, group work, individual presentations and visits to different types of libraries. After each semester, courses were evaluated both by teaching staff and students. The course materials were improved upon according to the evaluations and were then sent to Extension Services. At the Extension Services, a course developer and the course writer concerned collaborated on strengthening the instructional design of the course to ensure the different learning styles of students could better be met.

On the whole, the overall response from the on-campus Diploma students was positive and students were keen and active participators in all activities for the most part. For many students who came from the region and from other parts of Fiji, this was their first time away from home. Home sickness for family and a familiar environment was a problem for some but on the whole they coped very well.

Distance Education Programme

The first distance education courses were offered in semester one of 1991. There are two hundred and thirty one students throughout the region who have begun courses since 1991. Each semester there are approximately twenty new students beginning the programme. Generally, the students studying by distance education are coping well with the programme. There are of course some difficulties which both students and course writers face. For students, the greatest difficulty is with the English language. English is a second language for nearly all students and while their spoken English is reasonably good, many of them often have difficulty expressing their ideas in written work. The greatest difficulty that course writers have encountered in course preparation is locating suitable material at the local level. Many of the readings which are found in overseas journals need to be adapted or summarized to meet local needs.

On the positive side the new Diploma has given graduates the opportunity to gain new in-depth knowledge in the area of computers and it will be a basis which will help them keep abreast with the technological changes that are taking place at such a rapid pace. The programme has also helped to build their self-confidence and hopefully their professional understanding of what library/information centres are all about.

The Diploma Programme provides people with appropriate training at the semi-professional level and thus helps them to more realistically meet the needs of the region. Training at the Diploma level helps to bridge the gap between the library assistant and the professional librarian; thus a new level of trained person is emerging.

Furthermore, offering the Diploma through distance education allows students to gain their qualifications with a minimum of loss of income and personal dislocation. The programme also reaches the greatest number of people for the least amount of financial resources. By the end of 1995, 30 people will have fully completed the Diploma, of whom 26 will have been from Fiji, two from Western Samoa and one each from Solomon Islands and the Cook Islands. Information for interested students in the Federated States of Micronesia is included in Appendix 4.

A New Certificate Programme

When the Diploma was first introduced in 1990, a large number of library staff in the region had acquired the Certificate and USP member countries agreed to phase it out. However, it is now recognized that as the Diploma is pitched at a higher level, and as there is quite a high drop-out rate, the need for a basic course such as the Certificate programme still exists. The amount of written work and reading required in some of the courses continues to pose a problem for many students. Often students don't appear to have the degree of commitment required for a programme of this level (Rainey, 1995).

There is a movement throughout the region to revise and reinstate the Certificate. Many feel there is still a need for the Certificate as a viable entry point at which to begin library studies. Support for this was put in writing by Directors of Extension Centres in the region at their annual meeting. Such a programme would give students the opportunity to enhance their academic knowledge and professional skills. Those who wish to continue the Diploma would have a much better chance of succeeding. The PIC Advisory Committee once again played a pivotal role by recommending that the Certificate be reintroduced.

Initial moves to reintroduce the Certificate were made in 1992 but the proposal was rejected by the University's Academic Committee as there was a trend at the time to phase out all vocational courses at Certificate level. This year there is yet another attempt being made to revive the Certificate programme. Whether this will be reconsidered by the University remains to be seen. On the whole the Certificate programme was an overall success. Many of those people who completed it have been able to find jobs and in a number of cases those who have migrated overseas have been able to secure jobs at a paraprofessional level. The high success rate of students undertaking the Certificate also indicated the educational value of the Certificate as a step towards the Diploma.

Further Training

At present there are probably not more than 22 fully-fledged professionals in the USP region. Of these, 69 per cent are expatriates. The majority of professionals have been trained in Australia or New Zealand although there are a number with library qualifications from the United Kingdom and North America. The University has recruited graduate trainees from time to time who have then been sent to library schools overseas to acquire professional library qualifications at a post-graduate level. However, there is an urgent need to enlarge the pool of library professionals and para-professionals.

In 1992 the University Library put together a proposal to introduce an integrated 3 level programme which would lead to a Degree in Library/Information Studies. The structure was designed with the following objectives in mind:

1. To enlarge the regional pool of information workers capable of working at para-professional and professional levels to develop, manage and promote access to local, national and regional information sources
2. To enable library/information workers to develop information seeking knowledge and skills with relevant resource materials at an acceptable professional standard

3. To enable these people to provide better access to materials in the region

Both the Certificate and Diploma are intended as para-professional qualifications. They would not enable their graduates to attain senior positions. The proposal advocated 300 level library and information studies courses which would lead to a degree with a Library/Information Studies major (see Appendix 3).

Unfortunately, the proposal had to be withdrawn before it could be presented to Senate for consideration as potential problems regarding the Certificate level component and the cross-crediting of courses were anticipated. In addition, the financial costs of such a programme were certainly beyond the University at that time. The lack of resource materials and human resources also made such an undertaking impractical. There was also the question of whether or not enrollment for such a programme would ever be sufficient to support the programme. At present it appears to be more feasible to send people overseas to a professional school after completion of their undergraduate degree along with the Diploma at USP. In the long run, this would be less costly and would give the students a more international outlook about library/information centres and the professional itself. Within the next decade it is reasonable to assume there will be a much greater number of professional and in-service workshops for practicing library/information specialists. Such workshops are likely to be heavily involved in the technological advances that are beginning to find their way into libraries of the South Pacific.

At this point it would be appropriate to mention The University of Papua New Guinea (UPNG). Since 1989, UPNG has offered a Diploma of Library and Information Studies and a Bachelor of Library and Information Studies. This is geared at a national level and primarily serves the needs of its Public Service. Moreover there is some concern about the academic level at which students can enter the degree programme at UPNG. For these reasons few in the USP region have given much consideration to undertake the Bachelor's in Library and Information Studies currently being offered by UPNG.

Library Associations

Library associations have an important role to play in enhancing the profession. They draw together highly-qualified individuals who believe that libraries or information centres form a basis for a well-informed public. They are interested in getting the public to use information to meet their everyday needs, whether those needs be educational or purely recreational. Library associations support the *Right to Read* movement, are opposed to fees for service and the monopolisation of information by the private sector. They promote the idea of freedom of information and increased funding for libraries. Lastly, they are opposed to censorship of all types and realise they must be politically active in promoting libraries among politicians at all levels and the public.

Here in the South Pacific region, library associations tend to be, for the most part, fragile associations. Within the University region there are five library associations. Of these, the Fiji Library Association (FLA), established in 1972, is by far the most active. FLA's membership was at a peak in 1993-1994 with more than 170 members, while the other four associations: the Tonga Library Association, the Solomon Islands Library Association, the Vanuatu Library Association and the Library Association of Western Samoa, have fewer than 50 members each. In a number of countries in the region there are not enough people involved in libraries or interested in libraries to form an association.

The Fiji Library Association produces a monthly newsletter and a biannual journal. Although none of the associations have reached the stage in their development where they are looking carefully and seriously at issues that affect the profession, the Fiji Library Association is looking at developing some guidelines for libraries in regards to developing collections, facilities, training, staffing and budgets. There is virtually nothing that has been written on professional matters by Associations in the region. It is true that individuals have written a considerable amount in regards to professional matters, but Associations need to give their stamp of approval to these issues. Associations in the region also need to work with individual governments/organisations to improve career structures. There are seven library assistants at USP Library who have fully completed the Diploma in Library/Information Studies. None of them received any financial rewards on attaining their qualifications.

The library associations in Fiji, Tonga and Vanuatu have been active in promoting National Library Week each year, quite a large undertaking. They have also been involved in running workshops for library personnel. Funding for such activities is always a problem and much time and energy is expended on finding funding. If associations are to become strong professional groups, they must seriously consider developing the professional aspects of their associations. As people receive more training it can be expected that the level and quantity of professionalism will improve.

In 1992, the Fiji Library Association, in conjunction with the USP Training Programme, revived a Scholarship Trust Fund for those undertaking the USP Certificate in Librarianship or the Diploma in Library/Information Studies. F$3000 was raised by the end of the year, with a large contribution coming from librarians in Canada. Scholarships were offered to members of the Fiji Library Association who were able students in need of financial assistance. Eighteen scholarships, six each year, worth F$100 each, have been awarded to students in the last three years. Of the six scholarships, at least one is offered to students outside of Fiji who are members of the Association. Fiji Library Association scholarships worth $F50 were first awarded to students from Fiji undertaking the USP Certificate in Librarianship in 1983. However, these lapsed in 1987 when funds were in short supply.

Conclusion

Over the last twenty years there has been a steady improvement in the training of library and information specialists in the USP region. The number of libraries throughout the region has increased dramatically. Library and information centres are now on the threshold of becoming more involved in the technological advancements, eliminating much of the manual work that was a part of the past. With the new technologies, the public can expect faster and better service and a much wider selection of materials from which to choose. In the next decade, library associations need to look carefully at developing a stronger stand on professional issues by not only publishing documents but also by working closely with governments in order to secure better conditions for its members.

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Appendix 1

REGULATIONS FOR THE CERTIFICATE IN LIBRARIANSHIP

1. The University may award a Certificate in Librarianship designed to train library assistants at sub-professional level for work in public, government, school and other libraries. The Certificate in Librarianship will be offered by Extension Services, the University Library and the Institute of Education within the Extension Studies Programme.

2. Students will be admitted under the Extension Studies Regulations. Students who do not have University Entrance English or equivalent must take English Introductory A before beginning the programme.

3. A candidate who has passed examinations in, or obtained credits in, courses in the Fiji Certificate in Librarianship or equivalent, which in the opinion of the Senate substantially correspond to or are equivalent to courses in the Certificate in Librarianship, may be admitted by the Senate for the purpose of pursuing such a programme with such credits or exemptions in respect of that programme as the Senate thinks fit.

4. The programme comprises six courses normally undertaken over three semesters. The minimum number of hours per course is 75.

   The programme will be:

Introduction to this Library	Available in 1981
Basic Library Operations	
Building the Library Collection	Available in 1982
Organizing the Library Collection	
Special Librarianship	
Technical Operations for Special Libraries	

   As part of Organizing the Library Collection course students will be required to attend a workshop or undertake a supervised project.

   Students will be required to take examinations at the end of each semester. Final grades will be on course work (taking into account both papers and projects) and the final examination.

   Before presenting himself for examinations in any course a candidate must have enrolled for that course, and before completing his programme of study must have paid all the requisite fees.

Graduates by year in the Certificate in Librarianship

Country	82	83	84	85	86	87	88	89	90	91	92	93	Total
Cook Is.	-	1	1	-	1	2	-	-	-	2	-	1	8
Fiji	4	23	9	12	14	8	14	9	4	8	21	5	131
Kiribati	-	-	-	-	-	2	-	-	-	2	-	-	4
Nauru	1	1	-	-	-	2	-	-	-	2	-	-	4
New Caledonia	-	-	-	1	-	-	-	-	-	-	-	-	1
Niue	-	-	2	-	-	-	1	-	-	1	-	-	3
Solomon Is.	-	-	-	-	-	1	1	1	-	2	3	-	8
Tonga	7	2	1	-	-	2	-	-	-	-	1	1	14
Vanuatu	-	-	-	-	-	1	-	-	-	2	1	1	5
W. Samoa	3	1	1	2	2	3	-	-	-	3	2	1	18
TOTAL	15	27	14	15	17	21	15	10	4	22	28	9	197

Expatriates are included in the total number. The following countries had expatriate students: Cook Islands 3; Fiji 4; Kiribati 1; Nauru 3; Niue 1; Tonga 6; Western Samoa 6, **a total of 24.**

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Appendix 2

DIPLOMA IN LIBRARY/INFORMATION STUDIES

Requirements for Entry:

- a holder of the USP Certificate in Librarianship or its equivalent

OR

- a holder of the New Zealand University Entrance or the Senaate approved Sixth Form examination or an equivalent, plus LLF11 Communication and Study Skills course with three years relevant work experience

OR

- University Mature Entrance plus LLF11 and three years relevant work experience

OR

- Candidates who have obtained credit towards a university degree or diploma can also be admitted with certain credit exceptions as the Senate considers appropriate.

Requirements for the Programme

The programme requires the completion of ten courses, six library courses and four academic courses.

Course offerings are:

HU101 - Introduction to Library/Information Studies
HU102 - Building the Library/Information Centre Collection
HU103 - Organising Library/Information Centres
HU104 - Library/Information Studies
HU205 - Management of the Library/Information Centre

These Five Courses are Core Courses:

HU206 - The School Library/Information Centre
HU207 - The Academic Library/Information Centre
HU208 - The Public Library/Information Centre
HU209 - The Special Library/Information Centre

Students must choose one of the four optional courses HU206-HU209.

Students must complete HU101 - HU104 first year course before enrolling in second year course (HU205-HU209) UNLESS permission is granted by the Coordinator.

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Diploma in Library/Information Studies

	Enrolled	Graduated	Total
Cook Islands	10	1	11
Fiji	119	22	141
Kiribati	8		8
New Caledonia	1		1
Nauru	5		5
Niue	4		4
Solomon Islands	20	1	21
Tokelau	1		1
Tonga	9		9
Vanuatu	15		15
Western Samoa	19	2	21

Total number in Diploma including those who have graduated: 237

Graduates by Country

COUNTRY	1991	1992	1993	1994	1995	TOTAL
Cook Islands	1					1
*Fiji	10	2	2	6	6	26
Kiribati						
Nauru						
New Caledonia						
Niue						
Solomon Is.	1					1
Tonga						
Tuvalu						
Western Samoa			1	1		2
TOTAL	12	2	3	7		30

* Two students completed diploma in 1994 but did not apply in time to graduate. They will graduate with the 95 group.

Appendix 3

THE UNIVERSITY OF THE SOUTH PACIFIC.
PROPOSAL FOR AN INTEGRATED LIBRARY AND INFORMATION STUDIES PROGRAMME (1992)

List of Proposed LIS Courses

Level One : a Certificate in LIS, comprising 5x100 level courses. Four of these would be LIS courses. The fifth would be MA 153 Introduction to information technology.

Entry level would be the normal USP requirements, including those for mature entry. A passing grade in LLFII or its equivalent is an important prerequisite.

HU101	Introduction to library/information studies
HU102	Basic library operations and management
HU103	Building the library collection .
HU104	Organising the library collection

OTHER

MA 153	Introduction to information technology

Intending Degree students would take an additional 3x100 courses from other disciplines

Level Two : a Diploma in LIS, comprising:

- the Certificate courses (4x100 level LIS plus MA 153)
- 3 of 4x200 level LIS courses

Introduction of the Diploma would be in 1997.

All 200 level LIS courses would assume that students had LIS experience under professional supervision. Intending Degree students would take an additional 3x200 courses from other disciplines.

HU 205	Building the library collection, 2
HU 206	Organising the library collection, 2
HU 207	Information services
HU 208	The library in the school

Students would be required to do any three of the four courses offered. They could stop here with an 8 course LIS Diploma; proceed to a 20 course Degree with a LIS minor of 8 courses; or proceed to a 20 course degree with a LIS major.

Level Three : A 20 course Degree in LIS, comprising :

- 4x100 LIS courses : MA 153 and 3 other 100 level courses from other disciplines [8]
- 3x200 LIS courses plus 3200 level courses from other disciplines [6]

. 3x300 LIS courses plus 3x300 level courses from other disciplines [6]

Compulsory : HU 309 Library management and automated library management systems

Two other LIS courses chosen from options HU 310-314:

HU 310	Libraries in formal and nonformal education
HU 311	Libraries, information and Pacific development issues
HU 312	Management and conservation of archives, records and special collections
HU 313	National, regional and specialist bibliographies and databases
HU 314	Advanced information retrieval, packaging and communication

NEW DIPLOMA AND DEGREE COURSE DESCRIPTIONS

DIPLOMA Any three of the following :

HU 205 **Building the library collection 2: Issues for school, public, academic and special libraries.**

Aims:

1. To develop the student's knowledge of the principles and practices of collection development, with particular reference to specialised collections.
2. To encourage the student to acquire the skills, attitudes and commitment necessary for work in this area.

Builds on HU 102. Focuses on the information, educational and recreational needs of different interest groups, institutions and communities, and their relevance to the selection, acquisitions and housing of information resource materials.

HU 206 **Organising the library collection 2: LC and specialised classifications and thesauri.**

Aims:

1. To develop the student's knowledge of the principles and practices of cataloguing, classification and indexing, with particular reference to advanced and specialised systems.
2. To encourage the student to acquire the skills, attitudes and commitment necessary for work in this area.

Builds on HU 103. Introduces MARC standards, Library of Congress, specialised classification systems and specialised thesauri. Deals with the use of CD-ROM, online systems and cooperative networks.

HU 207 **Information services.**

Aims:

1. To develop the student's knowledge of the principles and practices of reference work and information retrieval.
2. To encourage the student to acquire the skills, attitudes and commitment necessary for work in this area.

Studies standards for good reference services, including reference interview objectives and practices. Focuses on standard reference sources and computer-based information services. Considers circulation services. Discusses criteria for evaluating services, sources and systems.

HU 208 The library in the school

Aims

1. To develop the student's appreciation of the contribution of school libraries to classroom and independent learning.
2. To encourage the student to acquire the skills, attitudes and commitment necessary for work in this area.

Focuses on the teaching role of the school librarian. Studies the school curriculum as a basis for indepth cooperation between the teacher and teacher-librarian in planning and teaching units of work. Develops a study and preparation of a learning skills continuum.

DEGREE :

Compulsory

HU 309 Library management and automated library management systems.

Aims:

1. To develop the student's knowledge of the principles and practices of good management, with particular reference to their application to libraries.
2. To encourage the student to acquire the skills, attitudes and commitment necessary for work in this area.

Studies the theories and principles of management, focusing on a systems approach. Covers personnel management and supervision, preparation of budgets and records management. Describes considerations in the physical planning of libraries and the problems of maintenance of buildings facilities and resources. Highlights communications skills and planning of promotional services. Provides a management perspective on library automation planning and the applications of artificial intelligence systems.

Two other LIS courses from the following:-

HU 310 Libraries in formal and nonformal education.

Aims:

1. To develop the student's knowledge and appreciation of the educational role of libraries in communities.
2. To encourage the student to acquire the skills, attitudes and commitment necessary for work in this area.

Focuses on school, academic, community, public and rural libraries and resource centres as educational forces in developing countries, with particular reference to Pacific Islands. Discusses community attitudes and community participation in defining information needs and developing and using information services and literacy programmes.

HU 311 **Libraries, information and Pacific development issues.**
Aims:

1. To develop in students an awareness of information as a national/regional resource and commodity.
2. To encourage the student to acquire the skills, attitudes and commitment necessary for work in this area.

Deals with information flow, information politics and the information seeking behavior of special interest groups, eg politicians, planners, executives, scientific and technical workers and development workers, Asks 'What have libraries to do with information and development?'

HU 312 **Management and conservation of archives, records and special collections.**
Aims:

1. To develop the student's knowledge of the principies and practices of managing archival, record and special collections.
2. To encourage the student to acquire the skills, attitudes and commitment necessary for work in this area.

Studies the history and development of Pacific archival resources and of Pacific archive collections in other countries. Focuses on the management and conservation of active and inactive records and special collections In pacific Island environments. Deals with the differing requirements of national archives, businesses and institutions.

HU 313 **National, regional and specialist bibliographies and databases.**
Aims:

1. To develop the student's knowledge of the principles and practices of bibliography and database design, compilation, management and use.
2. To encourage the student to acquire the skills, attitudes and commitment necessary for work in this area.

Focuses on the history and development of bibliographies and manual and computerised databases in the Pacific Islands. Discusses and encourages use of standards for bibliography and database design, compilation and management, and hard copy production.

HU 314 **Advanced information retrieval, packaging and communication.**
Aims:

1. To develop the student's knowledge of the principles and practices of information retrieval, packaging and communication.
2. To encourage the student to acquire the skills, attitudes and commitment necessary for work in this area.

Focuses on manual, online and offline information/literature searching. Deals with the identification of special interest groups and clients and the establishment and maintenance of interest profiles. Illustrates methods of packaging, production and delivery of information for different interests groups and clients.

Appendix 4

FEDERATED STATES OF MICRONESIA STUDENTS

1. Apply through Fiji Centre or Marshall Islands Centre. Dana Russo, a student in Pohnpei is currently enrolled.
2. Non-regional fees are four times regional fee for extension courses. Exemptions could be arranged.
3. Diploma course brochure and application forms available on request.

To request information, contact:

University Extension
Head of Distance Education
University of the South Pacific
PO Box 1168
Suva
FIJI

Telephone: (+679) 313900
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